THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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From the Presbyterian.

AN AUTUMNAL EVENING THOUGHT.

Why sighs my pensive spirit, as alone
 It marks, in lonely thought, the wind's wild sweep
 Through the leaf-shaken branches?—Music deep
Of plaintive Autumn!—ah! its sadden'd tone
 Revives a silent echo; for, to me,
 Those falling leaves—that mournful minstrelsy,
Thy voice, lone spirit of the autumn blast!
 Tell of time's changes,—life's oft-varying hue;
Bend pensive thought on tracings of the past,
 And o'er the future's wide and misty view.
Then anxious cares my drooping mind o'ercast,—
 Vain cares,—best left where Faith's high trust is due.
O, may this earth-bound soul be *there* forgiven,
And place its strength anew, in ALL-SUSTAINING HEAVEN!

A. W. M.

AN EMBLEM.

I've seen a drop of morning dew
 Like priceless gem serene,
Bright sparkling as a verdant bough
 All clad in summer green!

The rising sun exhaled the tear,
 And drank it as it shone;
The forked lightning smote the branch,
 It blacken'd and was gone.

Was not that dew-drop like the bloom
 Of life's receding span?
And yonder cleft and mouldering stem
 Like the frail hope of man?

H.

EDUCATION.

FLUSHING INSTITUTE.

(Extracts continued.)

GOVERNMENT.

After what has been said, the general government of the school may be readily imagined. It has been wholly paternal in its character, administered in the spirit of kindness and condescension, supported chiefly by private admonition, and avoiding more anxiously the extreme of rigor, than that of indulgence. If the mildness of the regimen maintained has not kept some minor evils in check, the disadvantage has been more than counterbalanced by the contentment, mutual good will, and cheerful obedience which have characterized, in general, the members of our numerous family. Whenever a pupil has proved refractory, injurious to his companions, or too troublesome to his instructers, he has been separated* by dismissal or otherwise from the Institute.

NUMBERS.

As far as patronage is an evidence of success, we have reason to be satisfied. The notice which the Institution has received from the Bishops and Clergy of our Church, and the opinions of almost all the parents who have placed their sons in our charge, have been as favorable as could be desired. The fact that the number of students is at present no greater than at the end of the last session, is to be explained by the recent regulations relative to the age of admission, and the exclusion of the course formerly pursued, of mere English studies in connexion with the modern languages. This change has occasioned the refusal of more than thirty applicants, within the last ten months. When it is recollected that in order to be admitted, a boy must not be under twelve years of age, must have in view a classical education, and conform to the services of a particular Church, our patronage will appear to have been fully equal to any reasonable anticipation.

COMPARISON WITH DOMESTIC EDUCATION.

While, then, the friends of the Institute can be assured of its prosperity with a good conscience, they will, of course, understand that a comparative prosperity is meant. That a public school could be so disciplined as to be wholly purified from bad example, and propitious in all its bearings to the improvement of the mind and the heart, is only to be imagined. Such an institution has inherent evils, as well as peculiar advantages. Great as are the latter, they can never render it a substitute, in the nurture of the gentler virtues, nor in the preservation of simplicity and purity of character, for the sacred and refining influences of a Christian home. Public schools, however, are demanded by the necessities of the existing state of society. The avocations of parents do not allow them to take the education of their children upon themselves, and the day schools of our cities, viewed in connexion with the dangers of promiscuous association, will hardly be preferred on the score of superiority in morals. Hence seminaries removed from the neighborhood of a crowded population, and necessarily large, in order that their patronage may enable them to procure the services of competent instructers, and other advantages in the communication of knowledge, have always had the sanction of society. One of the best things, therefore, that can be done for the public good, is to surround these institutions with circumstances favorable to the growth of good principles, to subject them to a faithful, but not inquisitorial supervision, and with this view to give them more of a domestic character than appears in the model of our colleges, to commit them to guardians who will lead their inmates to the fountains of sacred as well as classical literature; in a word, to consecrate all their associations with the hallowing genius, and to rear their whole structure on the enduring basis, of "pure and undefiled religion." Of this nature has been the attempt in the humble sphere of the present institution, of which the past success, though imperfect, is gratefully regarded as an assurance of the good providence of Him, without whom "nothing is strong, nothing is holy."

RULES AND REGULATIONS RELATIVE TO THE STUDIES AND DISCIPLINE OF THE INSTITUTE.

1. *The Course of Study.*

The regular classes of the introductory department, with their respective studies, are as follows:—

The Grammar Class.†

Latin Grammar—Liber Primus—The Latin Reader, 1st part—English Reading and Parsing—Arithmetic—Geography, and Penmanship.

The Latin Class.

De Viris Romæ—The Latin Reader, 2d part—Cornelius Nepos, or Cæsar: *De Bello Gallico*—Latin Exercises—Greek Grammar. English Reading and Parsing—Arithmetic—Geography, &c.

The Greek Class.

Goodrich's Greek Lessons, or Delectus—Portions of the Greek Testament—Lucian's Dialogues—Jacobs' Greek Reader, or Græca Minora, or a selection from both the latter works—Greek Exercises. Latin Prosody—Phædrus—Excerpts from Ovid's Metamorphoses, Epistles, &c.—Latin Exercises. Principles of English Pronunciation—Writing of Definitions and Sentences—Historical and Chronological Tables—Geography and Arithmetic.

In all the Classes of this department, the New Testament, parts of the Old Testament, the Catechism and Liturgy of the Episcopal Church, form the subjects of stated and systematic instruction.

In the higher department, there are four regular classes, and the course of study in each is calculated for the period of a session, as follows:—

The Geometry Class.

Algebra: Colburn and Day—Euclid's Elements of Geometry—Application of Algebra to Geometry. Sallust, with Anthon's Notes—Livy—Translations from English into Latin, and *vice versa*—Roman Antiquities—The Iliad entire, or extracts from the Iliad and Odyssey—Greek Prosody—Greek Exercises. Ancient History and Geography—Principles of Elocution—English Composition and Exercises in Speaking. The Holy Scriptures, with particular attention to Sacred Geography and Antiquities.—Porteus' Evidences of Christianity.

The Rhetoric Class.

Virgil's Æneid and Georgics—The Orations of Cicero, and selections from his other works—Græca Majora, 1st vol.—The Manual of Epictetus—Latin Versification, and original Composition in Latin prose.—Greek Antiquities. Plain Trigonometry—Surveying—Mensuration—Navigation—Spherical Geometry and Trigonometry. Blair's Lectures on Rhetoric—English Composition—Exercises in Speaking—Ancient and Modern History. The Holy Scriptures, with Gray's Key, or Horne's Introduction abridged.

The Junior Class in Philosophy.

Large excerpts from Horace, Juvenal, and Perseus—Tacitus—Græca Majora, 2d Vol.—Greek Prosody—Composition in Latin, prose and verse. Analytical Geometry—Conic Sections. Natural Philosophy—Astronomy. Logic, (Hedge's)—English Composition and Exercises in Speaking—Modern History. The Holy Scriptures—Paley's Evidences of Christianity and Natural Theology.

The Senior Class in Philosophy.

Grotius de Veritate—Longinus—The Greek Testament, *critically*—Some of the higher Classics, not before used. Chemistry—Mineralogy and Geology; and, as far as time allows, other branches of Natural Science. Moral, Political, and Intellectual Philosophy—English Composition, and Exercises in Oratory. The Holy Scriptures—Archbishop Secker's and Bishop White's Lectures on the Church Catechism.

II. *Age of Admission.*

Students are not received at an earlier age than twelve, when they may enter either the *Grammar* or the *Latin* Class, according to their qualifications. Candidates for the *Geometry* Class must not be under fourteen years, and proportionably older for any of the higher classes, unless in cases of extraordinary advancement. They must also afford satisfactory evidence of their ability to pursue with advantage the studies of the class contemplated.

III. *Term of Probation.*

Students are regarded as *probationers* from one to three months after their first entrance. They participate, however, in all the duties of the Institute, immediately upon their coming; and notice will be given to their parents or guardians as soon as they are regularly admitted.

IV. *Term of the Session and Vacation.*

The session continues without interruption throughout the year, excepting the term of vacation, which commences on the first Monday in August, and ends on the first Monday of October. The session commences on the last-named day.

V. *Leave of Absence.*

Leave of absence from the Institute during the session, is granted only in cases of emergency.

VI. *Obedience, &c.*

Obedience to all in authority, and compliance with the internal order and economy of the house, both in the academical and domestic departments, is a fundamental rule of the Institute.

VII. *Religious Worship.*

All the students conform to the worship of the Protestant Episcopal Church.

VIII. *The Bounds.*

The bounds are the premises of the Institute, which the students do not leave, unless in company with an Instructer, or with the permission of the Principal.

IX. *Letters.*

Privacy of correspondence between the students and their respective parents or guardians, is guaranteed.

X. *Money.*

When money is required by the students, it must be obtained by an order from the Principal on the Treasurer of the Institute, on condition that the party obtaining it will keep a written and particular account of the items of expenditure, to be exhibited, if desired, to the Principal. The amount thus given to a student will be regulated by a previous understanding with his parents or guardians; and the fact of a student having procured money in any other way than that above specified, will be considered a sufficient reason for his dismissal from the Institute.

XI. *Dismission, &c.*

Offences against order or morality, are punished according to their degree or frequency, by admonition, suspension, or dismission. Whenever in the judgment of the Principal and his associates, it is deemed expedient that a student should be separated from the Institute, on account of the injurious tendency of his example, or for other causes, although not chargeable with any specific offence which would justify his dismission, his parents or guardians will be respectfully requested to remove him themselves.

XII. *Books, &c.*

The domestic character of the Seminary requires, that the Principal should reserve to himself the right of objecting to the introduction of books, or articles of any description, which he may consider useless or injurious.

XIV. *Terms, &c.*

The charge for the session is two hundred and fifty dollars, one half to be paid in advance on the first Monday in October, and the other half on the first Monday in March; in addition to which, twenty-five dollars are to be paid on account of every new student, as soon as his parents or guardians are notified that he is regularly admitted as a member of the Institute. These charges cover all expenses except those of books, stationary, and instruction in French or instrumental music.

STATEMENT OF THE REASONS ON WHICH SOME OF THE FOREGOING RULES ARE FOUNDED.

The Course of Study.—This proceeds upon the established opinion, that the classics and pure mathematics afford the surest ground-work of solid education. The plan, whatever be its merits, by which the modern languages and the various branches of natural science are substituted in lieu of a severer discipline, is sufficiently popular, and the public is in no want of schools modelled upon the improvements which it is supposed to present. High schools and polytechnic institutions are multiplying in every direction, to meet all the demands for what is called practical, in opposition to classical learning. In the zeal for the diffusion of knowledge, and for levelling it to the intellectual abilities of all classes, some care must also be had for the interests of liberal education. Our country, it is to be hoped, will always support schools, by which the rising character of her literature may be maintained, and the genius of her sons cherished and invigorated at the ancient fountains. As one of these, the Institute ventures to present its claims, and accordingly lays the basis of the superstructure it would rear, in the discipline which is derived from ancient literature and mathematical science.

In prosecuting the prescribed course of instruction, the students are required to read large portions, and, in some instances, the whole of the standard authors of antiquity. This regulation is grounded on the conviction, that thorough scholarship is more certainly and rapidly effected by the careful reading of a few entire works, than in the common method by which the pupil is carried over extracts from a number of authors, and scarcely allowed time to become familiar with the style, or interested in the subject of one, before he is hurried on to another.

The translation of English into Latin, or the composition of Latin, has been a regular exercise in the Institute, and is intended to be continued throughout the course, as one of the most successful methods of habituating the student to accuracy, familiarizing his mind to the idioms of the respective languages, and of bringing into united operation the faculties of judgment, discrimination, and taste. The committing to memory portions of the orators and poets is also practised as an efficient means of securing a correct habit of pronunciation, and of storing the mind with the treasures of classical lore.

The course of mathematics is as extensive as that pursued in our colleges. Proper apparatus will be provided for the illustrations of Natural Philosophy and Chemistry. A mineralogical cabinet has been commenced; and in the study of Botany, should time be found for it, peculiar advantages will be enjoyed in the Institute from its proximity to the well-known Linnæan garden in the neighborhood. Extensive attainments in any of the departments of Natural History are not within the scope of collegiate education: it is enough, if the pupil be introduced to a general view of the ground, which afterwards, as taste may dictate or occasion require, he can survey more attentively. Geography, Chronology, and History, receive the large share of attention which their practical value and suitableness to the powers of the juvenile mind demand. A taste for the Belles Lettres is assiduously cultivated, in conformity with the classical character of the school, and as congenial in its refining influence with the spirit of Christianity.

In moral, intellectual, and political philosophy, the instructers will be satisfied when their pupils shall have attained to clear views of fundamental principles. In accomplishing this, such textbooks will be used as the writings of Locke, Beattie, and Reid, accompanied by familiar lectures; but the student will not be required to waste his time over works that are fit only for maturer minds, in puzzling himself with the subtleties of casuistry, or in wandering among the mazes of metaphysical speculation.—*Prospectus of* 1830.

The Age of Admission.—Pupils are not received under twelve; it having been found, on trial, that the discipline of the Institute does not operate as efficiently as could be desired upon those of a much earlier age. It might easily be accommodated to such, but then it would as little suit the case of the elder pupils, and it would be difficult to maintain a variety of discipline in the same family. Very young boys, too, derive no benefit from intimacy with companions much older than themselves. Besides other evils arising from it, they are apt to become forward in their manners, and frequently, when they are favorites with their seniors, very difficult of management. Further, if very young boys were received, they would soon form the majority, and the others would leave us at the age to which the regimen of the Institute is supposed to be peculiarly adapted. In the formation of moral character from fourteen to eighteen, or thereabouts, is the most critical period of human existence. It is the great moral climacteric. At this age, when conscience and reason are so seldom listened to, amid the frolic of the passions, young persons require all the counsel and care which solicitude in their welfare can afford. At no time either before or afterward, is affectionate, parental vigilance of such vital importance. When this perilous season is passed abroad, let it be where there is some substitute for such vigilance, not where there is an entire want of it, and amid unusual exposure to temptation. It is on this account, and not from any feelings of worldly ambition, that the Principal of the Institute is unwilling that his Seminary should be viewed merely in the light of a grammar school. He is afraid to resign his charge at a crisis full of danger, even into the bosom of *Alma Mater*. Ungrateful, indeed, would be the task, to pilot the youthful mariner along the stream of life only until he reaches the rapids.

Religious Worship.—The decidedly Episcopal character of the School is now sufficiently understood and approved of by the public, so that any further vindication of it is superfluous. The assurance formerly given, however, may be repeated, that in supporting this character, there is nothing of the spirit of bigotry.

Letters.—In order to strengthen as much as possible the confidence of parents in the Institute, perfect freedom of communication with their children, has always been secured to them. In return, it is requested, whenever complaints are sent home, that they will be communicated in the *first instance* to the Principal, and not to others until there has been an opportunity for explanation. Should any one think, that the same privacy ought to be guaranteed to all the correspondence of the students, let him reflect that then there would be no security against the most mischievous communications. To take every precaution against bad company is admitted to be right, but all the injury of bad company may be done through the medium of letters. In vain will be all our salutary precepts at home, if, at the same time, some corrupter may be injecting his poison from abroad. The object is, not to pry into the letters of pupils, nor to interfere with the enjoyment of freely exchanging their sentiments with their friends at a distance, but to be able to check injurious correspondence, whenever there is reason to believe that it exists. All letters either to or from the Institute, will be faithfully disposed of according to their address. Such, however, as may be suspected of improper contents, will be given to their owners, with the choice either to destroy them immediately, or to allow them to be examined. Very few instances of acting upon this regulation have heretofore occurred, and still fewer, it is believed, will occur hereafter.

Money.—The students find very little use for money (in conformity with the promise originally given to the public); but, as some parents imagine that they *must* need it, and in rather plentiful supplies, it is expedient to establish a fixed and uniform rule upon the subject. The reasonableness of the one adopted, it is hoped, is obvious. That money, when needed, should be obtained only in the manner specified, is essential to the maintenance of any effectual discipline—for to attempt to control a youth who is independent in pecuniary resources, ought not to be required. The condition on which money will be given, viz. willingness to exhibit the items of expenditure, is equally reasonable. A son who asks money of his father ought not to be reluctant to say in what manner he uses it. The father, indeed, may not choose to be very particular in his inquiries, for the sake of exercising the judgment or testing the principles of his son; but he ought never to encourage the latter in demanding supplies, of the use of which he refuses to render an account. Now the privilege of a parent in this particular, whatever it be, should belong, for the time, to the individual to whom the parental authority in other matters, is delegated. In addition to what is right in itself, the rule in question has the recommendation that it will habituate a young person to keep accurate accounts of his expenses, and thus to impress upon him the value of money.

Should it be said, that such regulations as this and the preceding, are inconsistent with the cultivation of independence and manliness of character in young persons, there would be no use in attempting an answer, since the objection evidently proceeds upon views of filial and parental duty, altogether at variance with those which have dictated the discipline of the establishment throughout. Under the influence of our republican institutions, the advances to manliness and independence of character, are sufficiently rapid. It is not the interest of the republic, however, any more than it is their own, that boys should become men before their time.—In a word, the government of a well ordered Christian family, is the model, though imperfectly attained, of the government of the Institute. Let this explain and defend those points in its character, wherein it differs from the collegiate institutions of our country, among which it hopes to obtain, in other respects and in due time, an honorable standing.

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* Of the 103 names upon the roll of the Institute since its commencement, twelve have been stricken off in this way.

† The classes are named after the studies which are begun, or made a leading subject of attention in them.

BIOGRAPHICAL SKETCHES.

BIOGRAPHY OF BISHOP MIDDLETON.

Concluded from p. 113.

Shortly after his return, he received notice of the annexation of Ceylon to the Diocese of Calcutta; and though the condition of the island was likely to receive considerable benefit by the introduction of Episcopacy, with the provision of adequate means for the furtherance of the Gospel, he felt that his limited resources would render his connexion with the country only partially beneficial. This additional trouble and responsibility was imposed without patronage or salary; the government being merely authorized to defray his expenses during his stay on the island. He had hoped that a small annual salary, which it was his intention to have appropriated exclusively to the cause of Christianity, would have enabled him to take a leading position in the building of churches, the founding of schools, and similar undertakings. It was only by means of a strong representation to his Majesty's government, of the necessity of some allowance, in order to give the Bishop that influence which he ought to possess, that £300 was subsequenly placed at his disposal for charitable purposes, whenever he held his visitation at Colombo.

It is natural to suppose that in the midst of his difficulties, a heart so sensibly alive to the purest feelings and affections of human nature, would frequently revert to his native land, and the friends whom he had left behind him. He never allowed his correspondence with them to fail; but, though his letters sometimes exhibit a melancholy foreboding that he should not live to return to England, yet he never allowed his energies to sink under the impression, so as to injure the holy cause in which he was engaged. His love of his country is strongly depicted in the following extract of a letter to a friend, to whom he was fondly attached, in relation to the death of the Princess Charlotte, of which the news had just arrived in Calcutta:—"We are at this time much longer than usual without any intelligence from England. The 12th of October (just six months) is the date of the sailing of the latest ship; but an overland despatch from Mr. Liston at Constantinople, announced to us, about a fortnight ago, the death of the Princess Charlotte, with no other particulars than that she died in childbed, on the 5th of November, of a still-born child. The sensation which this event caused throughout England, I doubt not, must have been great; and we are anxiously waiting for details. Lord Hastings is very far up the country; but, no doubt, he will order a general mourning as soon as possible; and I intend to preach on the first Sunday afterward. It is a melancholy duty at best, and especially, perhaps, at this distance: no event of the kind, so far as I can collect, was ever dreamed of in India; none, indeed, during the present reign has come so closely to the public feelings. I fear it is sad for England;—the probability is, that we may have three or four sovereigns, or regents, in the next twenty years, so as to keep the country in a fever of faction, and involve it in no little danger. If I am to return, what political changes may not have happened in the interval? Yet, under every change, England to me will be England still." In accordance with his intention, he preached on the following Sunday in the cathedral, which was hung with black, from Gen. iii. 16,—"*In sorrow shalt thou bring forth children.*" Commencing with a masterly exposition of the passage, he applied it with such forcible eloquence to the calamitous occasion, that his whole audience were affected even to tears; and the description which those who heard it have given of its excellence, cannot but excite regret that the request for its publication was not complied with.

On the 10th of February, 1819, he proceeded on his second visitation to Madras, accompanied by Mrs. Middleton and Mr. Hawtayne, his chaplain, who had lately arrived from England, to enter upon that appointment. During his stay at the Presidency, he preached every Sunday at St. George's, and once at the fort; and having "set in order" every thing of importance, he returned along the northern shore of Sumatra, and landed after a stormy and dangerous passage, at Calcutta on the 13th of June. Here he found new difficulties arising on all sides;—sectarians of all denominations were disseminating their conflicting tenets with unremitting diligence, throwing obstacles in the way of the doctrine and discipline of the Episcopal Church, and thwarting those principles which he regarded as too sacred to be compromised. His anxiety was also increased about this time by the death of two zealous missionaries, which seemed to forebode considerable danger to the cause in which they were engaged; and shortly after, he received the news of the death of Archdeacon Mousley, at Madras, for whom he entertained the highest esteem, and wrote an inscription for his monument. On the other hand, he received the cheering intelligence of a grant of the Society for Propagating the Gospel, who had placed £5,000 at his disposal for the extension of Christianity in the East, with a request that he would suggest the measures best calculated to promote their designs. Accordingly, he recommended the establishment of a College in the neighborhood of Calcutta, and the foundation of Bishop's College was the result,—a foundation by which his memory will be preserved to the end of time.

In the mean time, the Bishop had laid the first stone of a new church in Calcutta, dedicated to St. James; and had devoted a legacy which had been bequeathed to him, together with an additional donation, to the erection of a school for the use of the Christian poor. The two edifices were nearly contiguous, and situated in the midst of a vast European population, altogether unprovided with the means of religious worship and instruction. In January, 1821, he proceeded with his second visitation, and arrived at Bombay in the end of February. Thence he proceeded to Cochin, where he prosecuted his inquiries into the state of the Syrian Church, but without realizing the expectation, which he had been led by a report to entertain, that this ancient community was making a rapid approximation to the Church of England. At Ceylon, which he next visited, he spent nearly six weeks, with great advantage to the island. During his stay, he held a visitation, two confirmations, three consecrations of churches or burial grounds, preached four times, revived the committee of the Society for Promoting Christian Knowledge, examined the schools, and made himself thoroughly acquainted with the ecclesiastical affairs of the island. The most interesting occurrence, however, was the ordination of Mr. Armour, who was originally a private soldier, and had subsequently devoted his time to the conversion of the natives. Such had been his zeal and success, that the different sectarists had earnestly invited him to join their communion; but his heart was with the English Church; and after a strict examination of his views and principles, the Bishop could see no objection to a compliance with his wishes. It should be stated, perhaps, that in the course of his visitation at Bombay, he received the unpleasant intelligence, that his name had been introduced, and his conduct misrepresented in the House of Lords, during the proceedings against the Queen;—a matter which he thought proper to notice in the public prints, both in India and England.

During the Bishop's absence, Mr. Mill and Mr. Alt had arrived at Calcutta; the one to fill the office of Principal, and the other, that of a Professor, at Bishop's College. Of the former, he had been led to form very high expectations; but not higher, as he frequently testifies, than his superior talents amply justified. The latter he characterizes "as eminent in Hebrew;" a qualification which must have rendered him peculiarly fitted for the appointment which he was destined to fill. The satisfaction, however, which he felt at the arrival of these gentlemen, was alloyed with the appearance of new difficulties which had sprung up in his absence. The celebrated Brahmin, Rammohun Roy, who had renounced his native superstition, merely to embrace the errors of Unitarianism, had published an "Appeal" to Christians, against what he denominated the *Polytheism* of the Trinity. The Bishop thought it his duty to take up the question; and he accordingly prepared a reply to the Brahmin, in a Series of Letters, which were in the act of transcription for the press at the time of his death, when, with the exception of a short fragment, they shared the fate of his other papers. In addition to this cause of solicitude, the dissenters of every description had been particularly active; a subscription had been set on foot for a Popish chapel at Dum Dum, with the sanction of the government, in the name of the Company; and a Baptist College was nearly completed at Serampore; while, on the other hand, the works at Bishop's College were suddenly interrupted by the death of the architect, after an illness of two or three days. From this last embarrassment he was relieved, after the lapse of a few weeks, by Captain Hutchinson, who undertook to proceed with the building without delay.

The Bishop held his third and last visitation at Calcutta, on the 17th of December, 1821, and delivered a Charge to his Clergy, which he did not live to repeat at the other Presidencies. On the 18th and 19th he had a confirmation in his cathedral, and at Dum Dum, respectively; on the 20th he examined the boys at the free-school; and on Christmas-day, and the 1st of January, 1822, he preached to large congregations. His constitution, however, had in all probabilty been gradually sinking under the weight of his duties; and in his correspondence he continually complains of feeling that he was *growing old*. Fresh difficulties were constantly rising around him; and at this time he was considerably perplexed by the conflicting opinions of the advocates-general of Calcutta and Madras, respecting the legality of establishing a consistorial court, and by certain doubts as to his power of consecrating churches, and of the exercise of his other episcopal functions. An alarming indisposition, under which Mrs. Middleton had been suffering, had been an additional cause of extreme disquietude; and the very idea of the possibility of being left without her in solitude and destitution, filled him with most painful apprehensions. At the same time, he had lately been kept in a state of harassing suspense, by the irregularity of official communication from home; in allusion to which, he thus expresses himself, in the last letter which he wrote to Mr. Norris, dated June 8, 1822:—"Three ships, bearing several thousands of letters for Calcutta, have brought me but two or three, of no interest, and of a very old date. It is impossible that any man in England, in the centre of life, and business, and intelligence, can comprehend the sensations which such disappointments create. He must first place himself in my situation."—(Vol. II. p. 310.) Still, there were no visible indications that the result of these concurring trials would prove so immediately and lamentably fatal.

On the Monday preceding his death, the Bishop gave his customary dinner to the clergy; and though the indecorous behavior of one of the chaplains had greatly agitated him in the early part of the day, the impression wore off, and he became unusually animated and cheerful. Contrary to the advice of his physician, his zeal unfortunately led him to visit the College, on Tuesday, July 2, at an hour of the day when such a step would necessarily be attended with danger; and the visit was the last which he paid to this scene of his most ardent hopes and holy aspirations. In the evening, however, he remained, to all appearance, in perfect health; and conversed for some time with Mr. Bayley, the government secretary, on his present plans, and future hopes and prospects.

"On Wednesday, he was occupied for eight hours together in writing to government respecting the proceedings in the supreme court above alluded to. He then declared that he was quite exhausted; and proposed to Mrs. Middleton, who had been suffering from ill health, that she should accompany him in the carriage before the sun was gone down. They had not proceeded far, when the slant sun, which is always dangerous, and especially at the damp and sickly season of the year, shone full upon him. This slight cause, acting upon a shattered frame of nerves, was sufficient to produce fatal effects. He immediately declared that he was struck by the sun, and returned home. On retiring to rest, he said that he thought himself seriously ill, and that he knew not what would be the consequence. He, nevertheless, positively refused to call in medical advice. In the course of the evening his symptoms became aggravated to an alarming degree, and indicated the presence of fever of a type and character scarcely known in England, and very rare even in India. The high pulse, hot skin, and other ordinary symptoms, were present only in a very slight degree; neither were they prevalent, in any considerable extent, during his illness. But there appeared from the very first, a most distressing anxiety, irritability, and restlessness, which it was impossible to subdue, and which made his illness doubly painful to his family and his friends. He repeatedly insisted on getting up to write; and it was not without the greatest difficulty that he was restrained from actually doing so. All this while, he most strictly forbade Mrs. Middleton to send for a physician; till at last, on Thursday, the fever had become so violent, that he was persuaded to call in Dr. Nicolson, on whose experience and skill he placed the greatest reliance. He was now, perhaps, fully conscious of his danger. *Still*, it seems, he would not allow any intimation of his alarming condition to be conveyed to his friends; and almost to the very last, they remained in total ignorance of the extremity of his danger. In the course of the following Monday, there were slight appearances of amendment. Some hopes were even entertained that the danger was passing by, and that a favorable crisis might be at hand; but these were soon dissipated by an alarming accession of fever and irritability, which came on toward the evening. He then quitted his library, and walked incessantly up and down his drawing-room, in a state of the most appalling agitation. About 9 o'clock, his chaplain, Mr. Hawtayne, was admitted to see him; and was inexpressibly shocked to find him on his couch, in a state, to all appearance, of violent delirium; his thoughts wandering, his articulation gone; his faculties, in short, a melancholy wreck, at the mercy of the tempest which had shattered them. In that condition he lay, breathing and struggling violently, till a short time previous to his departure. The severity of the conflict then appeared wholly to cease. A smile of unspeakable serenity and peace spread itself over his features, and, in a few minutes, he gently expired. Such was the tranquillity of the last moment, that it was not marked by a struggle, or even a movement.

"Thus departed Thomas Fanshaw Middleton, precisely at the hour of 11, on Monday night, July 8, 1822, in the fifty-fourth year of his age, and the ninth of his consecration, to the inexpressible loss of the Christian Church."—(Le Bas' *Life of Middleton*, Vol. II. pp. 320–322.)

Christian Remembrancer.

COMMUNICATIONS.

For the Churchman.

THE CHOLERA MORBUS.

That dreadful scourge, which is at this time devouring myriads of victims, has, in a few months, advanced from the most distant frontiers of Europe to the Baltic coast. It has bid defiance alike to medical skill and the cold temperature of a northern climate; every where leaving in its train sorrow and wretchedness. Having made its way upon the waters, the ear is pained and the heart sickens at the report of vessels wandering upon the ocean, seeking in vain a landing-place,—one after another of their crews yielding up existence, under the combined miseries of starvation and disease.

To trace its origin, to investigate its operations, and to devise a remedy, are subjects of research at this time, very properly occupying the attention of men of science: to the Christian, who sees in it the hand of God, belongs an appropriate duty also. If the "besom of destruction" be wielded, as he believes, by the Lord's arm, what effort of man can stay that arm, but prayer? At the idea many, even professing Christians, smile,—the belief in a particular divine agency in human affairs, and especially an agency conformable in any measure to the desires of mortals, having become unfashionable. The writer of this, however, sincerely believes, that there is enough revealed to warrant the conviction, that "the effectual fervent prayers" of a few righteous men, might avail much; even to prevent its entrance into our happy country.—Listen to the prophet's message to a wicked city of old, "Yet forty days and Nineveh shall be overthrown." Yet, when God saw that prince and people, believing the message, sat humbled in sackcloth and ashes, exclaiming, "Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?"—we are told that "God did repent him of the evil that he had said he would do unto them, and he did it not."

In the present case, we hear not a prophet's voice announcing an approaching evil; but every human probability gives reason to anticipate the worst. Our commerce is with every nation; our coast is of vast extent, and affords so many ports of entrance, that it seems scarcely possible to exclude, for any length of time, a pestilence so swift in its progress, so universal in its contagion. Let the Christian, then, who shudders at the thought of seeing his country desolated by this most relentless messenger of death,—a disease new in the catalogue of human maladies, but, of them all, most insatiable in its ravages—"believe and pray." If, in the counsels of Providence, our land which, considering our deep ingratitude for the great mercies bestowed upon us in times past, deserves to be scourged of God, should be doomed to undergo its devastations: there is still need of humble, fervent prayer. The prayer of faith will either shield the supplicant and those he loves from the pestilence, or prepare his spirit to take its flight to a more genial clime than this. "Thou shalt not be afraid for the terror by night, nor for the destruction that wasteth at noonday." B.

CHARITY BOXES.

To the Editors of the Churchman.

A few weeks since, I addressed you a communication upon the subject of placing a contribution box at the entrance of each of our churches, suggesting that it would offer an easy method of forwarding the donations of those friends of missions whose peculiar circumstances render it inconvenient to contribute when called upon for that purpose; and also, that it would afford strangers, and those who may have been over-looked in the usual way of procuring funds, an opportunity of contributing.

Another reason for adopting this mode,—and which is worthy of the consideration of all who are attached to our venerable Church, and who reverence the customs of their pious forefathers,—is, its great antiquity, and its early adoption by the Church of England. The Jews, if I mistake not, had their *poor boxes*, and so had the early Christians. The Church of England adopted this method of receiving the contributions of the pious and charitable, as may be seen by the following extract from the "Constitutions and Canons Ecclesiastical," adopted A. D. 1603, in the reign of King James. "The Church-wardens shall provide and have, within three months after the publishing of these Constitutions, a strong chest, with a hole in the upper part thereof, to be provided at the charge of the parish, (if there be none such already provided,) having three keys; of which one shall remain in the custody of the parson, vicar, or curate, and the other two in the custody of the Church-wardens, for the time being: which chest they shall set and fasten in the most convenient place, to the intent the parishioners may put into it their alms for their poor neighbors."

Mention is made of their existence at an earlier day than this, by the poets of the time. The money collected in this manner, no doubt amounted to considerable sums, as allusion is made to this circumstance, if I recollect rightly, by the writers above-mentioned; and from the means taken to prevent these "chests" from being robbed of their contents, by their peculiar construction. Some that were made centuries ago, and that remain to this day in the churches in which they were originally placed, bear evidence of the great care taken to secure them from being broken open; being made of strong and durable materials, surrounded with large iron bands, and secured with locks and other fastenings of singular intricacy.

It is true that these were used for the purpose of receiving alms for the relief of the poor,—the temporal relief of the poor. This, however, was at a time when there was less provision made for their relief than at present. In this country, at least, where there is employment for all, there is not so much necessity for adopting this mode of furnishing relief to the temporal wants of our "poor neighbors," in addition to those that already exist. Still, the *missionary box* is a *poor box*, and is intended for the relief of the poor,—their spiritual relief. With the means thus obtained, it is intended that the "*poor* may have the Gospel preached unto them,"—that salvation may be proclaimed to "the *poor* for whom Christ died,"—that the message of peace and comfort may be sent to the "*poor* of this world, rich in faith,"—that the pledges of a Saviour's love shall be offered to perishing souls, and "to satisfy the *poor* with" heavenly "bread,"—and that "the *poor* among men shall rejoice" in the hope of the enjoyment of a heavenly inheritance.

The principal object, however, of this communication is, to direct the attention of your readers to the vast amount of good that may be effected by small means; by these small unostentatious contributions,—to the "missionary box." It is in the power of but few to give largely,—just as it is in the power of few Christians to "do some great thing" in the cause of religion. But we are not on this account to withhold our mite, any more than we are at liberty to neglect our other Christian duties, because a small sacrifice is required of us. Nay, our obligation increases with the easiness of the duty. We are apt to pay but little attention to the calls that are made to us for pecuniary assistance, when our means are small, and think that *our* contribution is of no importance, and that we are consequently excused from giving any thing. We should reflect, however, that every thing we behold is composed of small parts,—the ocean of drops, the world itself of atoms. Now let us make one calculation. If each communicant in our Church in this city, were to give one cent a day, the amount in a year would be more than sufficient to support the Mission at Green Bay. If five thousand individuals were to contribute each the same sum, at the expiration of the year the amount would be *eighteen thousand two hundred and fifty dollars*. It would be easy to pursue the calculation further; but this is sufficient to illustrate the principle of the importance of attending to small things. Let each one, therefore, who can give but little, "do his diligence to give gladly of that little," remembering that our Lord has a blessing, for him "who has been faithful in very little." D.

DIOCESAN AFFAIRS.

ADDRESS OF BISHOP ONDERDONK.

Brethren—the Clerical and Lay-Members of the Convention:—

In making to you this my first prescribed annual address, my mind turns, in sympathy with your own, first and chiefly to the recollection of one who was so long accustomed to fill this place. All that I could say of the excellences of that great and good man, would be anticipated by your judgments, and the genuine dictates of your pious and virtuous sensibilities. And the records of our last Convention bear the just, affectionate, and honorable testimony of the diocese to his distinguished worth, his exalted talents, and his eminent services to the general cause of that religion of which he was himself so bright an ornament, and especially to the diocese of which he was the spiritual head. The character of his master-mind is indelibly impressed on all that I hear and see of the state of the diocese; and while this circumstance has largely increased the responsibilities of his successor, it has also left many and important facilities for the prosecution of the high trusts of the episcopate, in the sound principles and well-ordered operations which have resulted from his long and faithful administration.

But though official record thus bears testimony to the sense cherished by the Convention, of both his personal and official claims to the most grateful, affectionate, and respectful remembrance, yet the melancholy *fact* of his decease not having yet found a place on the authentic register of the concerns of the diocese, reference is now made to it with the view of thus recording on the minutes of the Convention, that on the 12th day of September, 1830, the spirit of our late father in God, the Right Rev. John Henry Hobart, D. D., the Bishop of this diocese, returned to God who gave it; and that his mortal remains, having been conveyed from Auburn, the place of his death, were deposited on the 16th of the same month, with every mark of respect and honor from the community at large, beneath the chancel of the church in which we are now assembled, being the parish church of the parish of which he was the Rector.

The provision made by the last Convention, in the election of your present Bishop, for continuing the duties of the office, was consummated, after the canonically prescribed preliminary measures, by my consecration, in St. John's Chapel, in this city, on Friday the 26th of November last, by the venerable senior Bishop of our Church, assisted by the Bishop of Connecticut, and the Assistant Bishop of Pennsylvania, as appears by the letter of consecration, of which a copy will be handed to your Secretary for insertion in the journal.

God grant that the thoughts inspired by the solemnities of that day may never be eradicated from my mind! And let me, my brethren of the clergy and laity, have your faithful, fervent prayers for that grace which alone can give the guidance and aid necessary for the discharge of the momentous trusts to which I was then set apart.

The record of my episcopal acts is as follows:

On Wednesday, December 1st, in Trinity Church, in this city, I admitted James D. Carder, a tutor in Geneva College, to the holy order of Deacons. Mr. Carder is now the Missionary at Ithaca, Tompkins county, and parts adjacent.

On the second Sunday in Advent, December 5th, in St. John's Chapel, in this city, John V. Van Ingen, A. B., Superintendent of the Elementary Schools in the New-York Protestant Episcopal Public School, was ordained a Deacon. To his former office of Superintendent, is now added that of Chaplain to the same School; in which capacity he has charge of the religious instruction of the pupils, and reads prayers and preaches to them on the morning and afternoon of every Sunday.

On Tuesday, March 8th, I instituted the Rev. Francis L. Hawks (who had canonically removed from the Diocese of Connecticut) into the office of Rector of St. Stephen's Church in this city.

On the 5th Sunday in Lent, March 20th, in the morning, I confirmed 13 persons, in the Chapel of the Navy Yard, at Brooklyn, Long Island, in which divine service is regularly celebrated by the Chaplain of the station, the Rev. Addison Searle, a Presbyter of this diocese.

From Thursday, April 7th, to Monday, April 18th, I officiated on Long Island as follows:

Thursday, April 7th, A. M., in Grace Church, Jamaica, I confirmed 18. On the evening of the same day I preached at St. George's Church, Hempstead.

Friday, April 8th, A. M., I confirmed in the latter Church, 11 persons.

Saturday, 9th, A. M., I preached in the Methodist Church, in the south part of the town of Huntington.

On the first Sunday after Easter, April 10th, I preached, both morning and afternoon, in St. John's Church, Islip.

Monday, 11th, A. M., preached in Caroline Church, Setauket.

Wednesday, 13th, A. M., preached in St. John's Church, Huntington; and in the evening of the same day, at Cold Spring, baptized 2 adults.

Thursday, 14th, A. M., preached in the Baptist Church, Oyster Bay.

Friday, 15th, A. M., confirmed in Christ Church, Cow Neck, 18.

Saturday, 16th, A. M., confirmed in Zion Church, Little Neck, 3 persons. A severe storm prevented the attendance of several other candidates for the holy rite.

Second Sunday after Easter, April 17th, A. M., I confirmed 15 persons in St. George's Church, Flushing. In the afternoon of the same day, I preached in St. James' Church, Newtown, and again at a later hour in St. George's Church, Hallett's Cove; and in the evening, in a large room in a public house, about three miles from Newtown, where the Rector of St. James', the Rev. George A. Shelton, holds a Sunday evening service.

On Monday, April 18th, P. M., I again preached in St. George's Church, Hallett's Cove.

Wednesday, April 20th, I commenced a visitation in Westchester county, and preached in the morning in St. Paul's Church, Eastchester.

Thursday, 21st, A. M., preached in Trinity Church, New-Rochelle.

Friday, 22d, A. M., preached in St. Thomas' Church, Mamaroneck.

Saturday, 23d, A. M., in Christ Church, Rye, I confirmed 26 persons.

Third Sunday after Easter, April 24th, preached morning and afternoon in Grace Church, Whiteplains.

Monday, 25th, A. M., preached in St. John's Church, Yonkers; and,

Tuesday, 26th, in the Chapel at Tuckahoe, in the same parish.

On Thursday, May 5th, I consecrated St. Clement's Church, in this city, a beautifully neat and commodious edifice, erected by the recently-organized parish of the same name; and I am happy to be able to state that under the faithful ministrations of its Rector, the Rev. Lewis P. Bayard, this Church is making highly encouraging advances toward the measure of permanent prosperity, which so happily distinguishes the parishes generally in this city.

On the fifth Sunday after Easter, May 8th, in St. Ann's Church, Brooklyn, Long Island, I confirmed 69 persons.

Tuesday and Wednesday, the 10th and 11th of May, I spent in Philadelphia, on occasion of the annual meeting of the Directors of the Domestic and Foreign Missionary Society of our Church.

On the Sunday after Ascension, May 15th, I preached on Staten Island, in St. Andrew's Church in the morning, and Trinity Chapel in the afternoon.

On Whitsunday, May 22d, in Trinity Church, in this city, I admitted George Bridgman, A. B., to the holy order of Deacons, and have since appointed him to the missionary station at Hunt's Hollow, in the county of Allegany.

On the afternoon of Whitsunday, I administered confirmation to 22 persons.

On Whitsun-Tuesday, May 24th, in Christ Church, Rye, Westchester county, in the morning, I admitted the Rev. John M. Forbes, A. M., Deacon, the Minister of the parish, to the holy order of Priests. In the afternoon of the same day, I confirmed, in the same church, 7 persons.—These added to the 26 confirmed in this church about a month before, make the whole number confirmed at Rye, during the past year, 33.

From Rye I proceeded to other churches in Westchester county, as follows:

On Thursday, May 26th, A. M., in St. Mathew's Church, Bedford, I confirmed 9 persons.

On Friday, 27th, A. M., in St. James's Church, North Salem, confirmed 1, and administered the Communion.

Saturday, 28th, A. M., preached in St. Peter's Church, Peekskill.

Trinity Sunday, May 29th, A. M., preached, baptized a child, and administered the Communion, in St. Philip's Church, Philipstown, Putnam county.

Tuesday, 31st, in St. George's Church, Newburgh, Orange county, in the morning, I confirmed 35 persons; and preached again in the afternoon, in the same church; where I was much gratified at the substantial evidence afforded of the successful ministrations of the Rector, under whose ministry the parish has arisen from almost nothing to be one of the most flourishing in the Diocese.

Wednesday, June 1st, A. M., in St. Andrew's Church, Walden, in the same county, I confirmed 10 persons.

Friday 3d, at Monticello, in Sullivan county, in the Court House, in the morning, I confirmed 20 members of the parish of St. John's Church, which is destitute of a place of worship; and preached there again in the evening.

On the first Sunday after Trinity, June 5th, in St. James's Church, Goshen, Orange county, in the morning, I confirmed 26, and administered the Communion; and preached again in the afternoon.

Monday, June 6th, A. M., confirmed one person at the District School House at Washingtonville, in the same county; that being the usual place of worship for the newly-organized parish of St. David's Church, in that village.

On Thursday, June 9th, in St. James's Church, Hyde Park, Dutchess county, in the morning, I confirmed 9 persons.

Friday, June 10th, preached in the morning in St. Paul's Church, Red Hook, in the same county; and again, in the afternoon, at the residence of Henry Barclay, Esq., in the village of Ulster, Ulster county, and immediately after laid the corner-stone of Trinity Church, in that village; the building of which, now rapidly advancing toward its completion, is a most commendable instance of pious enterprise and liberality on the part of a very small number of the members of our Church.

On the festival of St. Barnabas, Saturday, June 11th, in St. Luke's Church, Cattskill, Greene county, in the morning, I confirmed 29 persons.

On the second Sunday after Trinity, June 12th, in the morning, I confirmed 11 persons in Trinity Church, Athens, in the same county; and in the afternoon, 10 persons, in Christ Church, Hudson, Columbia county; and again, in the evening, preached in St. Luke's, Cattskill.

Tuesday 14th, in Christ Church, Poughkeepsie, Dutchess county, in the morning, I confirmed 23 persons, and administered the holy Communion.

Wednesday, 15th, A. M., preached in Trinity Church, Fishkill.

On the third Sunday after Trinity, June 19th, in St. John's Church, Huntington, Long Island, in the morning, I confirmed 6 persons, and administered the Holy Communion. This is an ancient edifice, erected several years before the Revolution. The parish has, by deaths, removals, and the paralyzing influence of destitution of stated religious service, become almost extinct.—The recent organization, however, of St. Thomas's Church, at Cold Spring, a few miles distant, and the prospect of the speedy erection of a church there, for both which we are principally indebted to the different branches of one highly respectable family, affords the pleasing anticipation of the revival of the interests of our Church in that vicinity.

In the afternoon of the same day, I preached in the Baptist Church, at Oyster Bay. In this village, there was, before the revolution, a Church of our Communion; but the material edifice has gone so completely to ruin, that there is literally not one stone left upon another. The spiritual building too, I fear, is in a state of but little less dilapidation. Here too, however, it may be hoped that the pious and creditable enterprise at Cold Spring, which is situated about midway between Huntington and Oyster Bay, will exert a reviving influence on the interests of our Church.

To be continued.

THE CHURCHMAN.

SATURDAY, OCTOBER 15, 1831.

Visitation of the Bishop.—We are requested to state that the visitation of the Bishop to Grace Church, Whiteplains, which was appointed for Tuesday next, is necessarily postponed until the following day, Wednesday, 19th inst.

To Correspondents.—"B." will perceive that a portion of his communication has been omitted. We took this liberty in the belief that, on second thoughts, he would agree with us in deeming it improper to make suggestions through the medium of a public print, which it would be more delicate, more respectful, and in all probability, more efficacious, to offer to the constituted authorities by private communication.

"K. T. S." in our next.

The racy castigation of a late "consecration hymn," by ***, in our next. We hope to be often favored with productions of the same able pen.

The inquiries of "Q," we are able to answer briefly, by saying that no funds have reached the Treasury of the Diocesan Society from the auxiliary, alluded to in his second communication, during the past year. An acknowledgment was made in the report, of the receipt of contributions to the *permanent fund*, but not from the auxiliary.—The contributions particularly alluded to by Q, we are informed have not reached the Treasury of the Missionary Society, or of the Committee for Propagating the Gospel.

Duties of Wardens and Vestrymen.—We have received the communication of "Eusebius" on this subject, probably intended to meet the inquiries of "A Vestryman," noticed in our columns some time since. We must, however, decline publishing it, as it is in many particulars inapplicable, except in the Eastern Diocese; and moreover enjoins as duties some things which are differently provided for by Rubrics. We hope ere long to present to our readers a brief statement of the duties of our lay church officers, more particularly with reference to this diocese.

Time of Mailing our Paper.—The Churchman is invariably put to press on Friday morning, and sent away by the mails of that day,—*all* our mail copies being in the Post-office at half past three, P. M. on Friday. We mention this for the information particularly of those of our subscribers whose papers go by the Eastern mail.

New Church at Jersey City.—On Saturday next, the 22d October, the corner-stone of the new edifice of St. Matthew's Church, will be laid in Jersey City, at 10 o'clock, A. M. The friends of the Church generally, are respectfully invited to witness the ceremony. The procession will move from the house of the Rev. Dr. Barry, the Rector, at a quarter of an hour before 11 o'clock.

EPISCOPAL SOCIETY OF NEW-JERSEY.

The board of directors of the Episcopal Society of the Diocese of New-Jersey, for the promotion of Christian knowledge and piety, held its 21st annual meeting on the 20th of September last, at Elizabethtown.

There were present, the Rt. Rev. Bishop Croes, President ex-officio, Joseph Marsh, Esq. Vice President, the Rev. James Chapman, Treasurer, the Rev. Clarkson Dunn, Secretary, the Rev. John Croes, jun., the Rev. John M. Ward, the Rev. Benjamin Holmes, the Rev. Birdsey G. Noble, and the Rev. Matthew H. Henderson.

The sermon was preached by the Rev. Mr. Chapman, and a collection made on the occasion.

On examining the accounts, it was ascertained that the disposable part of the fund of the society for the present year, amounted to $182 61, of which sum the board appropriated $62 61 to the purchase of the Book of Common Prayer, and religious tracts, for gratuitous distribution. The remaining $120, the board presented to the missionary fund of the Diocese. The permanent fund of the society amounts now to nearly $1500.

It is to be hoped, that this society, so useful, and which has already distributed so many copies of the Holy Scriptures, so many hundred copies of the Book of Common Prayer, and innumerable tracts, besides, at different times, making donations to the missionary fund of more than $500, will meet with greater patronage than it has yet experienced, and not be left for its support to the benevolence of a small district of the Diocese.

Diocesan Convention.—The adjourned meeting on Friday commenced with Morning Prayers by the Rev. Charles Seabury of Setauket and Islip, L. I. On calling the Convention to order, ten clergymen and eight lay-delegates, not present on Thursday, took their seats. Bishop Moore (whom, by a strange inadvertence, we omitted to mention as invited to a seat by the Convention on Thursday, though unable, from indisposition, to accept the invitation) and Bishop Ives, were present.

The following newly organized Churches were received into union with the Convention, *viz:* Christ Church, Danby, Tompkins Co.; St. John's Church, Richford and Caroline, Tioga Co.; St. Mark's Church, Ulster, Ulster Co.; St. John's Church, Troy, Rensselaer Co.; Calvary Church, Homer, Cortlandt Co.; Trinity Church, Constantia, Oswego Co.; St. John's Church, Cohoes, in the town of Watervliet, Albany Co.; St. Peter's Church, New-York; St. Paul's Church, Holland Patent, Oneida Co.; St. Mark's Church, Malone, Franklin Co.; Christ Church, Walton, Delaware Co.; and St. Ann's Church, Florida, Montgomery Co. Christ Church, Guilford, Chenango Co., and St. Thomas' Church, Cold Spring, Queen's Co., were admitted at a subsequent period in the same session, making in all *fifteen new congregations* united with the 167 previously recognised.—Total, 182.

The Rev. B. I. Haight, Minister of St. Peter's Church, N. Y., and the Rev. John A. Hicks, Rector o St. John's Church, Troy, with 6 lay-delegates from new churches, took their seats.

The Bishop then delivered his address, inserted, in part, on our second page.

The Committee for Propagating the Gospel, and the Trustees of the Episcopal Fund, presented their reports. Both, together with the report of a special committee on the subject of the latter, will appear in our next number.

The proposition for altering the first article of the Constitution of the diocese, so as to leave the place of meeting of the Convention subject to its vote, was called up, and after free discussion, negatived, by a vote of 52 to 13 in the clerical order, which as a majority of *both orders* is required to pass an amendment to the Constitution rendered a vote of the laity unnecessary.

The following resolutions were passed:

Resolved, That so much of the Missionary concerns of this diocese as relates to the city of New-York, be committed, until the further pleasure of this Convention, to the Protestant Episcopal City Mission Society of New-York.

Resolved, That so much of the Bishop's Address as relates to the desire to interest the diocese generally in the mission at Green Bay, established by the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, be referred to a select committee.

The report of that committee will be given in our next.

The Parochial Reports from *sixty-two* parishes were then handed in and read, presenting the following summary:—Baptisms, (adults 250, infants 1303, not specified, 365,) 1918; Communicants (added in 32 parishes 836,) 6361; Marriages, 545; Burials, (662 of which in *two* parishes,) 1162; Sunday Scholars, (4 parishes reporting schools without *specifying numbers*,) in 38 parishes, 6519; Collections for the Episcopal Fund, $320 05; for the Missionary Fund, $648 40; contributed to the same fund by Associations in 7 parishes, $708 87; for the Diocesan Fund, $469 49.—Thirteen parishes report other contributions for religious and benevolent purposes, to the amount of $11,486. Fourteen parishes report Bible Classes, of which five contain 520 members.

After hearing the report of the Committee on the appropriations of the Diocesan Fund, the Convention adjourned.

At 9 A. M. on Saturday, Morning Prayer was read by the Rev. Mr. Whipple, of Lansingburgh. One lay-delegate took his seat. The Treasurer of the Convention presented his report. The Rev. Mr. Schroeder, the Rev. Dr. M'Vickar, and James F. De Peyster, Esq., were appointed a new committee on the subject of theological education. The committees on the subject of the Green Bay Mission, and on that of the Episcopal Fund, presented their reports.

The following gentlemen were chosen members of the Standing Committee:—

The Rev. William Berrian, D. D.; the Rev. William Creighton, D. D.; the Rev. Jonathan M. Wainwright, D. D.; the Rev. Thomas Lyell, D. D., of the clergy; and Henry Rogers, Nicholas Fish, Edward Lyde, and Thomas L. Ogden, Esquires, of the laity.

The following were elected Delegates to the General Convention:

The Rev. Jonathan M. Wainwright, D. D.; the Rev. David Butler; the Rev. Thomas Lyell, D. D.; the Rev. John C. Rudd, D. D., of the clergy; and the Hon. James Emott; the Hon. Nathan Williams; William A. Duer, LL. D.; and Stephen Warren, Esq.

The Committee for Propagating the Gospel was then elected, as follows:

The Rev. Jonathan M. Wainwright, D. D.; the Rev. John M'Vickar, D. D.; the Rev. Thomas Lyell, D. D.; John Onderdonk, M. D.; Thomas L. Ogden, Esq.; and Mr. Benjamin M. Brown.

The Committee appointed at the last Convention to superintend the erection of a monument to Bishop Hobart at Auburn, presented a report which will be inserted in our next.

After singing the last four verses of the 90th Psalm, and joining in appropriate prayers by the Bishop, the Convention then adjourned.

Greek Mission.—We cheerfully insert in our columns the following editorial article of the "Episcopal Recorder," called forth by the communication of "Whitgift," in No. 28 of the Churchman. Although, for our own parts, unprepared to give an opinion on the subject in controversy, we can have no objection to its full discussion in the temperate tone and Christian spirit, which pervade the remarks of our brother of the Recorder. In one respect, we believe he is in error. "Whitgift's" expression—"to *whom*—two missionaries—have been living," does not contain the assertion, that the missionaries were *actually among* those 'TO *whom* they lived'—an assertion which would indeed be "a gross error." We believe it is a fact, that the lives of our present missionaries in Greece, have been *devoted for two years* to the service of the Greek nation; and if so, our correspondent is correct, for he meant no more—at least it was thus that we understood him.

We take this opportunity, however, to say that we do not consider ourselves responsible for every assertion made, or every argument used, by correspondents in our columns, whose productions are inserted without remark or recommendation. In the present instance, whether the mission among the Greek Christians, is in reality a mission to the Heathen—whether by this mission, our Church is not contravening the spirit of *Romans* xv. 20—whether our brethren in the west and south-west, have not stronger claims on our charity than Greeks—are with us, as far as public expression of opinion is concerned, moot points: we are utterly unwilling to assume the responsibility of censuring the recognised proceedings of the constituted organ of our Church, for the propagation of the Gospel. Thus much, and no more, we are prepared to say—that Churchmen *of the Diocese of New-York*, have now a claim upon their bounty, which admits of no doubt in any respect. Let other dioceses (for instance, as was proposed in the 'Recorder,' Virginia and Maryland, if so they choose,) support the mission to Greece; *we* have a mission, now solemnly assigned to our protection, which, as was well remarked by our bishop in the late convention, unites in itself all the claims urged in behalf of either foreign or domestic missions.—It is *foreign*, inasmuch as the Heathen are its objects,—*domestic*, for it is within our borders, and at our very doors. Let us, then, cultivate this field committed to us—let us "sow our seed" not "sparingly," but with a liberal hand, as knowing that "he who soweth bountifully shall reap also bountifully." Shame be on us, if we should suffer our injured brethren of the forest, to perish for lack of knowledge, and prefer to give our alms to the children of foreign lands!

Greek Mission.—It is with much regret, that we have read in the last Churchman, a communication, in which the writer contends against all foreign missionary operations, and especially condemns the plans of the Domestic and Foreign Missionary Society, for the benefit of Greece. We thought that the question was at rest, and the friends of missions might be permitted, without censure, to turn their contributions into *any* of the channels which have been opened by the society. We should not, however, have noticed the communication in question, were it not for a material error in the statements, which we are astonished that the Editors should have suffered to pass without correction. The writer in question, proposes certain questions in relation to the prospects of success of the Greek mission, and adds:—

> "I give vent to these questions, which have been long slumbering in my mind—I say *slumbering*, because I did hope to see that the pious zeal of some of our foreign mission brethren might have some encouragement for its reward, and justification: but I am disappointed. I see annually 3,000 dollars, et cetera, of our slender resources sent abroad; and I hear of not one church planted, not one convert made, and hardly one sermon preached among the people, to whom two missionaries of our Church have been living nearly these two years."

The gross error of this statement will be apparent to all who have the most superficial knowledge of the society's proceedings. The missionaries arrived at Tenos in December, 1830; the latest intelligence of their proceedings extends only to May, 1831. We have heard, then, of their operations only during a space of *five months*, while they are represented as being in Greece nearly two years, and complaint is made that not one church is planted, not one convert made, &c. It is evident, however, that the expediency of missionary measures, is not to be tested by the immediate, sensible results, with which they may be attended. "Cast thy bread upon the waters; for thou shalt find it *after many days*." We cannot reap the fruit until the seed has had full time to mature; let us not abandon it because it does not spring up in a night.

Selden's Opinions.—The second volume of the beautifully executed "Library of Old English Prose Writers" contains Selden's *Table Talk*, with other matter. Some of our dissenting brethren have been trying their hand at extracting queer things from the learned lawyer's odds and ends of conversation, with no gracious aspect towards the peculiarities of the Episcopal Church. To be sure we do not much fear the weight of even Selden's learning and shrewdness, when it is to be set in the scale against his pragmatical turn and love of paradox: but as there are some men who with all possible abhorrence of authority and precedent, have a remarkable predilection for *great names*, when they can be made hooks on which to hang their own opinions, we have no objection to cap verses with our anti-episcopal brethren from John Selden's sayings, and bring a few things from his farrago that squint at least as hard on some of their doings and opinions, as any thing they can produce against Church polity and Prelacy. We quote from Sharpe's edition of the 'Table Talk':

INDEPENDENCY.

"The Independents may as well plead, they should not be subject to temporal things, not come before a constable, or a justice of peace, as they plead they should not be subject in spiritual things; because St. Paul says—"Is it so, that there is not a wise man amongst you?"

HUMAN INVENTION.

You say there must be no human invention in the Church, nothing but the pure word. *Answ.* If I give any exposition, but what is expressed in the text, that is my invention: if you give another exposition, that is your invention, and both are human. For example, suppose the word egg were in the text, I say, it meant an hen-egg; you say, a goose-egg. Neither of these are expressed, therefore they are human inventions; and I am sure the newer the invention the worse; old inventions are best.

LITURGY.

There is no church without a liturgy, nor indeed can there be conveniently, as there is no school without a grammar. One scholar may be taught otherwise upon the stock of his acumen, but not a whole school: one or two that are piously disposed, may serve themselves their own way, but not a whole nation.

To know what was generally believed in all ages, the way is to consult the liturgies, not any private man's writings: as if you would know how the Church of England serves God, go to the Common Prayer Book, consult not this nor that man: besides, liturgies never compliment, nor use high expressions. The fathers ofttimes speak oratoriously.

PRAYER.

Admit the preacher prays by the spirit, yet that very prayer is common prayer to the people: they are tied as much to his words, as in saying, *Almighty and most merciful Father.*—Is it then unlawful in the minister, but not unlawful in the people?

There were some mathematicians, that could with one fetch of the pen make an exact circle, and with the next touch, point out the centre: is it therefore reasonable to banish all use of the compasses? Set forms are a pair of compasses.

God *hath given gifts unto men.* General texts prove nothing: let him show me John, William, or Thomas in the text, and then I will believe him. If a man hath a voluble tongue, we say, he hath the gift of prayer: his gift is to pray long, that I see; but does he pray better?

We take care what we speak to men, but to God we may say any thing.

The people must not think a thought towards God, but as their pastors will put it into their mouths: they will make right sheep of us.

PARITY.

This is the juggling trick of the parity; they would have no body above them, but they do not tell you they would have nobody under them.

New Publications.—The Discourse preached at the consecration of the Rev. Dr. Ives, by Bishop Onderdonk of New-York, has been published at the N. Y. P. E. Press, for the benefit of the Missionary Society of North Carolina.

The Farewell Discourse of Bishop Ives, on taking leave of his congregation, (from Acts xx. 32,) has been published for the benefit of the Sunday School of his late parish, at the request of the teachers.

We hope to give some further notice of these, and others, in our next.

INTELLIGENCE.

DOMESTIC.

Clerical Changes.—The Rev. James C. Ward, (a colored man,) lately a Deacon of the Diocese of New-Jersey, has obtained a Letter Dismissory to the Right Rev. the Bishop of the Diocese of Maryland, and removed to that diocese.

The Rev. Charles H. Alden, a Presbyter of the first named diocese, being about to remove to the Diocese of Pennsylvania, has received the requisite testimonial to the Right Rev. Bishop White, provided for in the 4th canon of 1829.

Trinity Church, in the village of Constantia.—The corner-stone of a new church by this name, was laid in the village of Constantia, formerly Rotterdam, on Oneida lake, in this county, on the 22d inst. by the Rev. Mr. M'Carty, of Oswego.

At 2 o'clock P. M. a procession was formed in the usual order at the school-house, the place of worship in the village, and proceeded to the foundation of the new building, when opening to the right and left, the officiating clergyman, followed by the wardens and vestrymen of said Church, passed through, repeating alternately an appropriate psalm. A tin box, containing a Bible, Book of Common Prayer, with the usual documents and memorials, was deposited in a cavity of the corner-stone, and the stone laid with the usual ceremonies and services. An appropriate address was then delivered, and the procession returned to the place of worship, where divine service was performed, and a sermon preached by Mr. M'Carty on the Christian's love for the Church, and his duty to promote her extension and prosperity as the Divinely appointed mean of advancing the Redeemer's kingdom on earth, or promoting the spiritual improvement of mankind. A very respectable concourse of the inhabitants of the village and adjoining country attended the services, and with great apparent interest and satisfaction.

The building is to be a neat gothic edifice of wood, and is beautifully situated on rising ground near the lake. It is not only the first Episcopal Church in that section of the country, but it is the only house of public worship within a very considerable distance of the place.

In closing this notice of the event, we would offer our congratulations to the inhabitants of Constantia on the prospect of soon enjoying a house, set apart for Christian worship and instruction; and we would bid those who have engaged in this laudable undertaking with such commendable zeal and liberality, God speed.—*The Palladium.*

Massachusetts Episcopal Theological School.—The Trustees of this Institution held an adjourned meeting at the residence of the Bishop, in Salem, on the day before the Convention, at which much business of great importance was transacted. We are permitted to give an extract. The Committee on the Statutes presented a full report, which was accepted, and ordered to be printed. The Rev. Dr. Eaton and the Rev. Mr. Coit, being appointed Professors, resigned their office as Trustees, and the Rev. Messrs. Strong and Boyle were elected. The Rev. George W. Doane, the Rev. Theodore Edson, George Brinley, Esq., and Joseph Foster, Esq., were appointed the *Standing Committee;* and Gardiner Greene, Esq., and Edward A. Newton, Esq., with the Treasurer, Edward Tuckerman Esq., the *Finance Committee* of the Board. The Standing Committee were instructed to prepare a Circular to the parishes, and an appeal to the friends of the Church in regard to the funds and the library, and to carry into effect the plan of organization. The School will be opened for the regular course of study, on Easter Monday next; and in the mean time the Professors will afford facilities of instruction to any students who may apply to them for that purpose. We shall soon recur to this most important subject.

We have the pleasure to state, that an excellent example has been already set by four of the clergy, who immediately united in founding the *first* scholarship in the School.—*Banner of the Church.*

FOREIGN.

From the Banner of the Church.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

The subjoined extracts from the annual report of the English "Society for the Promotion of Christian Knowledge," (of which the Archbishop of Canterbury is President) for 1830,—that for 1831 has not yet been received,—while it cannot fail to interest all Christian readers, will serve as a fair illustration of the justice, with which the "Christian (Baptist) Watchman" calls the Church of England an "UNSCRIPTURAL COMMUNITY." Would that there were many "communities," just so unscriptural! "By their fruits ye shall know them."

The Society for Promoting Christian Knowledge has now been actively engaged for more than *one hundred and thirty years* in laboring to advance by various methods, and to the utmost extent of its means and influence, the glory of God and the best interests of mankind. During this long period the Society has never been unmindful, that its primary duty is, to extend the knowledge of the Gospel as expounded in the articles and liturgy of our Church. It has endeavored in its publications to inculcate Christian duties upon Christian principles.

The total number of Books, &c. distributed during the past year is 1,715,560! as follows: Bibles, 60,548: Testaments, 59,518: Common Prayer Books, 145,912: Psalters, 15552: other bound books, 114,236: small tracts, half-bound, &c. 1,139,794: papers, 180,000.

In consequence of the general order issued by the late Commander in Chief, some years since, that every soldier in his Majesty's service who could read, should be furnished with a Bible and Common Prayer Book, the Society readily agreed to provide as many as might be required, and has actually supplied one half the Bibles and all the Prayer Books which have been distributed, besides those which are annually sent out for the use of the corps in India. 2032 Bibles, and 4916 Common Prayer Books have been issued on application from the War Office, for this purpose, since the last report. Large supplies of books had also been sent out for general distribution in Madras, and twelve lending libraries furnished for the principal military stations in the Presidency of St. George's.

An edition of 5000 copies of the Society's Family Bible was in preparation at the Cambridge University Press. The vast number of copies which had been already sold, and the constant demand for supplies, both at home and abroad, sufficiently evince the estimation in which it is held.

The receipts of the Society for the last year, amounted to £67,018, being equivalent to 297,559 dollars. Much of the Society's prosperity is owing to the efficient assistance of its numerous Diocesan and District Committees. 567 names have been added to the list of members, making the whole number now amount to 14,316.

Under the sanction of Bishop Luscombe, and the British Ambassador, a district committee had been organized in Paris, and depots of the Society's Books, established at the capital, Caen and Boulogne for the benefit of the poorer classes of English residents in France. District Committees, have also been formed in New-South Wales, under the auspices of the Bishop of Calcutta, and a liberal supply of books was forwarded for the use of the residents on the Swan river, on the application of Sir Edward Parry, of the Royal Navy, who has undertaken the management of the settlement there.

A grant of £100 has been made toward defraying the expense of an Episcopal Chapel in Glasgow, for the celebration of divine service in the Gaelic language, and for the religious instruction of the young Highlanders, who frequent that city in great numbers. In the Scilly Islands, the Society has long supported a mission and schools, which have been a source of great blessing to the poor islanders, and their children.

Letters had been received from Bishop Turner of Calcutta, immediately upon his arrival at Bengal, expressing, in warm terms, his very great satisfaction with the proceedings of a meeting of the Diocesan Committee, which had just been held, and numerously attended by individuals of first-rate ability and character. The wishes of the Society with respect to a version of the Liturgy in Hindoostanee, had been anticipated, Arch deacon Corrie having at length completed the work, which comprises all the occasional offices, and the ordination service, and carried it through the press. A Bengalee version of the Liturgy was also in a state of considerable forwardness, under the superintendence of the Rev. Mr. Morton, a missionary in the service of the Society for the Propagation of the Gospel in Foreign Parts.

The attention of the Society having been called by the Bishop of Calcutta, in an especial manner, to all matters connected with the interests of religion and of the Church, in the colony of the Cape of Good Hope, a general meeting was held, at which resolutions were unanimously passed, requesting the Archbishop of Canterbury to second, with his powerful influence, the suggestions offered to Government, relative to the appointment of chaplains; and £2000 were placed at the disposal of a committee, who were directed to ascertain by communication with the Governor of the Colony, the best methods of employing that sum toward encouraging the erection of Churches, the establishment of Schools, and such other objects as might come within the province of the Society.

It is by the annual accomplishment of enterprises like these, that this Institution has been one conspicuous means of distinguishing the Church with which it is connected as "the glory and the bulwark of the Protestant faith." A kindred Institution, "the Society for the Propagation of the Gospel in Foreign Parts," was incorporated as early as A. D. 1648. It is therefore *by nearly a century*, the first Protestant Missionary Society in the world, and its most successful, though unostentatious exertions, ought alone to rescue the Church of England from the undeserved reproach, which has been lavished upon her by those who, till within a few years, were totally inactive in this "work and labor of love."—*Banner of the Church.*

ECCLESIASTICAL STATISTICS OF FRANCE.

The following statement respecting the religious denominations in France is from a late number of the Church of Ireland Magazine.

The numerous sects which have sprung up in England since the Reformation, and which are known by the name of Dissenters, do not exist in France. The whole population may be divided, and that in a very unequal proportion, into four religious creeds, viz. Roman Catholics, Calvinists, Lutherans, and Jews. A very small number of Quakers are to be found in some sea-ports, and also a few Anabaptists. I have said here, above, that the different religious creeds of the French were divided in a very unequal proportion. In fact, the number of all the dissenters together does certainly not amount to one sixteenth of the total population. Of that sixteenth, more than three-quarters are Calvinists. The number of Jews is supposed to be about 50,000. Lutherans are only to be found in the two departments formed out of the ancient province of Alsace, and in Paris, where they have a church. The 86 departments, forming the territory of the kingdom of France, are divided into 14 archbishopricks, and 66 bishopricks. The bishopricks are, in their turn, divided into parishes, having each a *cure*, and the parishes into *succursales*, or chapels of ease, with each a *disservant* at his head. However, it is necessary to observe, that those two latter divisions are in a great part nominal, as since the re-establishment of religious worship in France, the number of clergymen has never been sufficient to procure *cures* of *disservants* to all the churches, and that there are an immense number of parishes whose flocks are left without any shepherd at all. All the abbeys, canonicates, or other ecclesiastical institutions of that sort, were abolished by the first revolution, and not re-established by Buonaparte. There are at present no convents for men, except two or three of the holy order of La Trappe. As for the missionaries and brothers of the Christian schools, who are at the head of the charity schools, they are not cloistered. The convents for women are more numerous, but also all of them are devoted to the education of young girls, or the care of the sick. No such house can be instituted, or possess any property, without a special permission from government. No woman can make a religious vow before she is 25 years old, and no vows are admitted for longer than 7 years.

HURRICANE AT BARBADOS.

The difficulty of abridgment has hitherto deterred us from giving any account of this afflictive dispensation; we copy the following condensed and well written account from The Barbadian, of August 24th.

Afflicting as are the circumstances under which we resume our public labors, with such a scene of desolation on every side, and the heart-rending reflection, that so many of our countrymen, and friends, are, to all human appearance, totally and irretrievably ruined; there is yet abundant reason for thankfulness and gratitude to the Supreme Disposer of events, the Father of mercies, and God of consolation, that, amidst the wreck of our temporal possessions, and the annihilation of our hopes of future earthly prosperity, so many of us, with our families, are preserved. He, in whose hands are the issues of life, has been pleased to save us, when we expected nothing but sudden and dreadful death. Religious impressions, we trust, are too deeply made in the minds of all, human pride too completely subdued, and every feeling awed into submission and humility, for us to apprehend any censure from our readers, while we express, in this public manner, our heartfelt gratitude to our Almighty Preserver, before we apply ourselves to those labors which have been interrupted by the late awful and afflicting visitation of an Allwise Providence.

We rejoice that we have been spared, by the injury which our Printing Establishment received, the painful task of an early detail of the scene of misery, which presented itself on the morning of Thursday, the 11th inst. It devolved upon our cotemporaries of the *Mercury* and *Globe*, whose offices happily escaped material injury, to convey the first information of the ravages of that tremendous war of elements which has devastated our beloved country; has involved so large a portion of the inhabitants in ruin; has severed the tenderest ties of relationship; has spread desolation over the whole face of the country, and now agonizes the hearts of those who have been permitted, by the inscrutable decree of the Almighty, to survive to witness scenes which are calculated to harrow up every feeling of our nature. It is only repeating the dismal tale which has already been described with considerable force of expression, but with no exaggeration, to relate now the commencement and progress of this horrible convulsion of the elements, which, considering the shortness of the time during which such extensive destruction was made, we believe is unequalled by any similar catastrophe on record. So great a destruction of property, and so melancholy a loss of life, we believe to be without a parallel in history, except where whole cities, with their inhabitants, have been swallowed up by earthquakes, or overwhelmed by volcanic eruptions.

We now proceed to our melancholy task. We cannot pretend to describe the various signs and appearances which the atmosphere and the sky exhibited on the 10th, of some unusual convulsion of nature, for we had ourselves no idea whatever, of any thing out of the usual course, until past three o'clock of the morning of Thursday the 11th. Indeed it appears to us like a dream—so short, so very short was the time which passed from the moment when we were aroused from sleep, to the period when the blast of the tempest, and the convulsion of the earth, and the lightning of heaven, levelled the proudest buildings with the ground, tore up the most majestic and deeply rooted trees, scorched the face of the earth, and sent thousands of human beings unprepared into eternity. We were not aware, until we read the publications of our cotemporaries, that the appearance of Wednesday evening indicated the approach of tempestuous weather, but we learn from them, that much apprehension was felt of a gale; few, however, if any, expected such an awful result from the appearances which the clouds exhibited. The wind, it seems, was very far north during the evening.—About midnight, we are told, the wind was from N. E., and blew a severe gale, with much rain, but afterward shifted to N. W., and in that quarter it increased to a perfect hurricane. From three, to half past three o'clock, it came in tremendous gusts, with occasional lulls, and veered from N. W. to S. W., but we think that the storm raged with the greatest fury from the N. W. point; and, that in the course of one hour, or at the most, an hour and a half, from half-past three, to half-past four, the greater part of the island was one vast and horrible scene of ruin and desolation. It is wonderful, it seems indeed almost incredible, how suddenly this dreadful and terrific tempest subsided. After the howling blasts of wind, the horrid sounds of which it would baffle the powers of language to describe, or the imagination of any one who did not hear them, to conceive, the storm which blew from the S. E. and S., from about six to eight o'clock, A. M., seemed but a common breeze. How shall we describe the emotions of delight with which we beheld the dawn of day! however appalling and heart-sickening was the view of our own, and our neighbors' shattered buildings, (our own house a melancholy heap of ruins,) yet the return of the cheering day-light, and the sight of our dear relations, neighbors and friends, some of the latter of whom came, blessed be that God, who, in mercy sent them, like ministering angels, to our assistance, filled us with indescribable emotions, and never can be remembered but with an intensity of feeling, which it is utterly beyond the power of language to describe.

When the number of persons who perished in this memorable storm shall be ascertained, we shall have a dismal tale of horror to tell. The supposition is that about 4 per cent. of the population, or about 4,000 persons, met their dreadful fate under the ruins of the buildings, or have died since from the injuries they received; and many, we fear, will yet be added to the number of victims. It is truly heart-rending to hear of the mangled bodies, mutilated limbs, and fractured skulls of many, whose fate is now uncertain. The Cathedral, which, although it received considerable injury in the roof, is yet made available as a hospital, is a dismal spectacle. The pews are filled with persons of various descriptions, white, free colored, and slaves, who, by a very judicious and benevolent arrangement, are provided with every comfort, with food, and medicine, and are most diligently and regularly attended by the physicians and surgeons of the town, assisted by the medical gentlemen of the army. The clergy, with many other gentlemen, assisted by Major Bridgman, military secretary, and Captain Atherley, A. D. C., take their watch day and night, and minister to the comforts of the afflicted patients. The following is the arrangement at present. Alternate watches of two hours:—The Lord Bishop, and the Rev. Mr. Luckock; the Venerable the Archdeacon, and Rev. Mr. Shapley; Rev. R. F. King, and R. B. Clarke, Jun. Esq.; Rev. C. C. Cummins, and Mr. Joseph Thorne; Major Bridgman, and Captain Atherley; Messrs Austin, and William Bovell; Rev. T. R. Redwar, and Rev. J. S. Clinckett; Messrs. W. B. Gibbons, and P. L. Applewhaite. His Excellency, Sir James Lyon, our beloved chief, himself a considerable sufferer, (having been driven to the cellar of government house,) has been most prompt in calling the legislature together, and has done all which in his situation he could do, for removing, or lessening the public distress. The active exertions of our excellent ecclesiastical chief the Lord Bishop, and the venerable the Archdeacon, can never be remembered but with gratitude. The spiritual and temporal wants of the distressed, have been most promptly attended to by these distinguished persons. The Sunday following the calamitous event, the Bishop made such judicious arrangements for administering the comforts of religion to the parishioners, that vast numbers of persons of all ranks, enjoyed the unspeakable consolation of attending divine service. His Lordship performed service at King's House, where a large congregation assembled; the Archdeacon attended in the neighborhood of the Bay Estate, where the beautiful Chapel of St. Paul's had lately been erected: alas, now a total ruin! and the rest of the clergy were distributed in different directions, at the Town-Hall, the Greenfields, Nelson-street, &c. &c., at all which places there were crowded congregations, who went to offer up to that God who had humbled and afflicted, but not destroyed them, their sacrifice of thanksgiving, praise and prayer. It is truly gratifying to see the pious feelings of people generally, rich and poor, bond and free, under this afflicting dispensation. It would be a vain attempt to estimate the amount of property destroyed. Even with considerable help from the government of the mother country, it will be long, very long, before the prosperity of this island will be restored. There are various opinions as to the comparative injury done by the two hurricanes, which will be ever memorable in the melancholy annals of our history. Some of the oldest persons living, who have a distinct recollection of the storm of 10th October, 1780, declare that the destruction of property, and loss of life, by the late hurricane, considerably exceed that of 1780. Poyer, the historian of Barbados, makes the loss of town property appear greater, as he says that not more than thirty houses remained standing; there are many more than that number now standing in this town, but it is feared that most if not all of those, are in a very dangerous state; and it must be recollected that Bridge-town has been immensely enlarged during the last fifty years. A far more considerable portion of property in houses has been destroyed, and a much larger amount in costly furniture, books, &c. We have no doubt that the loss of human life has been, or will prove to be, far greater than at the period of 1780. Mr. Poyer states the loss of persons at about three thousand, but we apprehend that they were principally slaves on the plantations.—Many valuable slaves perished on the 11th instant. One dreadful instance of mortality amongst them has been ascertained with certainty, where the owner, a very humane and worthy man, has suffered considerable loss,—Mr. Hollingsed—twenty-two were killed at one moment by the fall of a building. Horrible, also, has been the destruction of life on the late occasion, in those crowded streets and lanes, which were formerly open fields. It is to be hoped that the Vestries of the several parishes will soon take some steps to ascertain the number of persons who have met their death.

SUMMARY.

American Colonization Society.—The receipts of this institution from the 27th of July to 31st August, amounted to $4,855 37. Of this sum, $2,113 89, nearly one half, was from Gerrit Smith, Esq. of Peterboro', N. Y. The Board of Managers have passed a resolution appropriating $5,000 for an expedition of free colored persons to Liberia from the Western States.

The brig Criterion sailed from Norfolk for Liberia, on the 2d of August, with ample supplies and 40 [? 50] emigrants. Of these, 39 were manumitted slaves. The remainder, excepting the Rev. Mr. Cæsar and his wife, of Philadelphia, and a recaptured African from Georgia, had been under the care of the Society of Friends in North Carolina. The report (as we believe unfounded) industriously circulated by those unfriendly to the Society in regard to the mortality of the colony, and the great efforts made to prejudice the free people of color against it, have doubtless operated to diminish the number of this expedition. These causes, we have reason to think, will be but temporary in their influence, and even now we have information of a large number ready to embark for Africa, from the Western States. Two or three benevolent individuals in Virginia, are waiting only for further favorable accounts from the colony, before liberating their servants with a view to their settlement in Liberia. We are informed, that within a *few days* past, a number of free people of color in the same state have expressed their purpose of removing to the African Colony.—*African Repository.*

Proposed Expedition.—At a meeting of the Board of Managers of the American Colonization Society, August 19, 1831, on motion of R. Smith, Esq., the following Preamble and Resolution were adopted:

"*Whereas*, information has been communicated to the Board, that collections to a large amount have been made in the western country; and whereas, it appears from the statements of the Secretary, that the funds of the Society will justify an expedition being forthwith made, therefore,

"*Resolved*, That the sum of $5,000 be appropriated for an expedition from the Western States, and that Mr. Finley be authorized to draw on the Treasurer for the purpose of fitting out and paying the expenses of such expedition.—*Ib.*

The Rev. Mr. Irving.—How fleeting and uncertain is popular favor! The Rev. Mr. Irving, whom, but a year ago, nobles, and even kings, pressed to hear, is now become a field preacher! On Sunday week, he declaimed to a mob of about fifty persons, in the fields near Pancras Old Church, Camden Town.

ACKNOWLEDGMENTS.

GENERAL P. E. SUNDAY SCHOOL UNION.

The subscriber as Treasurer of the General Protestant Episcopal Sunday School Union, gratefully acknowledges the receipt of the following item, viz:

From Nathan Warren and Stephen Warren, Esqrs., of Troy, New-York, for the Stereotype Fund,	$25 00

Floyd Smith,
Oct. 6, 1831. No. 12 Maiden Lane.

GREEN BAY MISSION.

The Treasurer of the Green Bay Mission Fund acknowledges the receipt of *Eighty Dollars* from the Female Missionary Association of St. John's Church, Yonkers, New-York, by Miss White, their Treasurer; Fifty Dollars of which are to be appropriated to constitute their Rector, the Rev. Alexander H. Crosby, a patron of the General Missionary Society.

James Swords,
Treasurer Green Bay Mission Fund,
No. 127 Broadway, New-York.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending October 13th, from the following persons, viz:—

C. C. Lathrop—H. & E. Phinney & Co.—Rev. P. Dyer, $21—Lucian J. Bisbee—James M. Bailey—John Kennedy—R. Smith—R. P. & C. Williams—Rev. C. E. Gadsden, D. D. $3—Rev. J. M. Ward—George and Joseph Robinson—Rev. Allston Gibbes—W. M. Parsons, $3.

Books have been sent from the N. Y. Prot. Episcopal Press, during the week ending October 13th, to the following persons, viz:—

G. G. Smith, St. Alban's, Vermont, one parcel, per steam-boat Constellation—Rev. S. R. Johnson, Hyde Park, New York, one parcel, per steam-boat Albany—Rev. C. J. Todd, Ridgely, Conn., per steam-boat Citizen, for Norwalk, one parcel—J. Bailey, Plattsburgh, New-York, care of Rev. Mr. Hard, one box—Wmilliam Peet, Esq., Bridgeport, Conn., one parcel, per sloop Paragon—George Rowland, Norfolk, one parcel, per schrooner Aginora—A. Humphrey, Morristown, N. J., one parcel, care of Mr. Chapman, N. Y.—Rev. Parker Adams, New-Hartford, N. Y., two boxes and one parcel, care of H. & E. Phinney & Co., Utica, per tow-boat Union—Latimer & Co., Philad., one box, per U. T. Line—Rev. J. W. James, Meadville, Penn., one box, care of Latimer & Co., Philad., per U. T. Line—R. P. & C. Williams, Booksellers, Boston, one parcel, per schr. Boston—Rev. Wm. Shelton, Buffalo, two boxes, per tow-boat Orleans—Dr. A. P. Merrill, Natchez, care of Hotchkiss & Co., New-Orleans, one box, per ship Louisville—C. C. Lathrop, Rochester, one parcel, per Mr. White.

COLLEGIATE SCHOOL,
No. 76 VARICK-STREET, CORNER OF CANAL.
Rev. JOHN W. CURTIS, A. M., *Principal.*

Young gentlemen will be prepared, in this Institution, either for admission into college, or for the pursuits of active life. The course of Collegiate Instruction will be that established by the Faculty of Columbia College.

Terms.
For Classical Scholars, with full collegiate course, per quarter, - - - - - $10 00
English Scholars, per quarter, - - - - 6 00
Instruction will be provided in the modern languages.

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Terms, $130 per annum, for board, washing and tuition.
The number of pupils is limited. At present there are a few vacancies. Applications should be made immediately.

REFERENCES.
Rev. Dr. Wainwright,
Rev. Dr. Milnor,
Rev. Dr. Ives,
Rev. Mr. Schroeder,
O. H. Hicks, Esq.,
Robert Hyslop, Esq.,
Benjamin Haight.
Sept. 10.—3w.

NEW PUBLICATION.
By the Press: *For the Editor.*
Essays on Some of the Difficulties in the Writings of St. Paul, and in other Parts of the New Testament. By Richard Whately, D. D.; Principal of St. Alban's Hall, Oxford, and late Fellow of Oriel College. First American edition. On very fine paper, full bound in muslin. Price 75 cents.
October 8th.

From the Christian Observer.

TEMPTATION.

"God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it."—1 *Cor.* x. 13.

Oh! words of great and gracious power!
Blest safeguard in temptation's hour!
When all my feeble hopes depart,
This promise cheers my drooping heart.
My steps may err, my courage fail,
And worldly lures my strength assail;
Yet still it tells me, that the snare
Shall not be more than I can bear.

Oft, when I feel disturbing doubt,
Caused by a treacherous world without;
Oft, when I mourn corroding sin,
Deep in a guilty heart within;
Though hard the conflict to sustain,
Let me not tremble, or complain;
For that blest thought relieves my care,—
It is not more than I can bear.

When pleasure's gay and glittering way
Invites my heedless feet to stray;
When passion's stormy waves molest
My aching heart and troubled breast;
When hourly round my path arise
Temptations, in each varied guise;
What were my anguish, my despair,
To find them more than I can bear?

Yet more they would be, blessed Lord,
But for thy strength, thy arm, thy word;
Yes, 't is thy hand supports my form
Amid the sunshine or the storm:
Thy voice, when sin and strife control,
Still whispers comfort to my soul:
Kneeling before thy throne in prayer,
I learn to trust, submit, and bear.

Away, then, vain and coward tears!
Away, distrustful, impious fears!
Let me not rashly dare to say,
That I am doom'd the tempter's prey.
Although awhile I own his art,
Though frail, though weak my rebel heart;
The Lord that feeble heart will spare,
Nor try it more than it can bear.

Then deign, Almighty Guardian, still
Thy word of promise to fulfil;
I would not crave release from strife,
Or absence from the snares of life;
But grant that, in temptation's day,
I still may meekly, humbly, say,
"Thanks to my heavenly Father's care,'
I feel no more than I can bear!"

M. A.

ECCLESIASTICAL.

From the Protestant Episcopalian.

DUTIES OF STANDING COMMITTEES IN THE CASE OF A BISHOP ELECT.

When any person is elected the bishop of a diocese, it is required that he produce to the "bishops to whom he is presented for that holy office," a certificate, (the form of which is set forth in our canons) from the convention which elected him; and another (in a form also prescribed) from the house of clerical and lay delegates. If his consecration be desired during the recess of the convention, he must obtain certificates in the latter form, signed by a majority of the standing committees of the several dioceses.

What are the powers and duties of the standing committees, when required to sign such a testimonial in behalf of a person, stated to them to have been elected to the office of bishop? Have they a right—and is it their duty—to inquire not merely as to his piety, sobriety, and honesty—but also, whether his election has been altogether regular, and according to the canons of the Church?

It must be obvious, that the standing committees, when thus called upon to sign such a testimonial, have the same duties to perform, and possess all the powers of the house of clerical and lay deputies, when that house is required to sign such a testimonial in behalf of a bishop elect. A little reflection, too, must satisfy every man, that in the performance of this solemn duty, a standing committee ought to act with quite as much caution, and be furnished with all the proof, which would be demanded in general convention.

I apprehend that if, at any time, a doubt could have been reasonably entertained upon such a subject, the practice of the house of clerical and lay delegates, in such like cases, ought to remove it.

In 1792, satisfactory documents were laid before the convention, of the election of Dr. Claggett, and among the satisfactory documents we find the proceedings of the convention which elected him, held in Annapolis, in May, 1792.

When in 1801, the consecration of Dr. B. Moore, as the bishop of New-York, was proposed, the house of clerical and lay delegates, in addition to the evidence of that gentleman's election, and the necessary testimonial, required to know of the house of bishops if they had received any communication from Bishop Provoost, upon the subject of his resignation of his episcopal jurisdiction in the state of New-York; and it was after they were certified of the resignation of the former bishop, that they proceeded to sign a testimonial in behalf of his successor.

In 1804, "the record of the appointment of Dr. Parker" was presented, before the deputies proceeded to recommend him.

In 1811, the Hon. Rufus King submitted from the journals of the New-York convention, its proceedings in relation to the election of Dr. Hobart.

In 1814, "a certified extract from the minutes of the convention of Virginia," was produced as evidence of the due election of Dr. R. C. Moore.

In 1829, in proof of the election of Dr. Meade, the general convention was furnished with an extract from the printed journal, giving the whole proceedings of the Virginia convention on the subject, in addition to the certificate of the president pro tempore of the convention, and also that of the bishop of the diocese.

In 1799, an attempt was made in the general convention, to procure the consecration of another gentleman, who had certificates that he was duly elected, and, no doubt, could have obtained very many more. Mr. Croes (June 14) presented testimonials from the state convention of New-Jersey, recommending the Rev. Dr. Ogden as bishop of the state. They were ordered to lie on the table, and were disposed of on the 18th. It was then declared that "doubts had arisen in some members of the convention," whether he had the requisite number of votes, "according to the meaning of the canon in this case made and provided;" and it was resolved that, "in a matter of so great importance to the interest of religion, and to the honor of our Church, it is not only necessary that they who concur in recommending to an office so very sacred, should have a full conviction of the fitness of the person they recommend, but that they should be also perfectly satisfied *with respect to the regularity of every step which had been taken in the business.*"

In this resolve, passed more than thirty years ago, and thus expounding the duties of the body, (whether it be the house of clerical and lay delegates, or a standing committee of another diocese,) which is required to recommend for consecration a bishop elect, the Protestant Episcopal Church of these United States has ever since acquiesced. No attempt has been made to change the language of the canon, or in any respect the duties of those who "concur in recommending to an office so very sacred." The law, and this interpretation of the law, remain unchanged. Surely, then, this cannot now be deemed *vexata questio.* And if it was still *res integra,* who could hesitate in agreeing with the house of clerical and lay deputies of 1799? If it be not the duty of the standing committee to be perfectly satisfied with respect to the regularity of every step which had been taken in the business, why require of them any testimonial at all? Are they merely to ascertain the genuineness of the paper which is presented to them? whether it be in reality what it purports to be? Surely, others might be found better able to testify in this respect. Is it, in order that the standing committees (if they can) should show cause why the person whom they are required to recommend (although he be the choice of one diocese) should not become a bishop, and have a voice for life in our house of bishops? This, to be sure, is one of the duties of the members of the standing committee. But is not this equally the duty of every member of our Communion? If he want any of the requisite qualifications; if his piety be doubtful; if, in professing himself a Churchman, he be not an Israelite indeed; if he has not shown himself "in all things an example of good works unto others;" if in his life the proofs do not abound that it is his disposition "to maintain and set forward quietness, love, and peace, among all men;" or if he has broken the vows which he made at God's altar, surely a man need not be a member of a standing committee, or of the house of clerical and lay delegates, in order to warn our right reverend fathers of his unworthiness, or of his unfitness for the office whereunto he has been rashly called.

If the standing committees are not to be furnished with proof, and to judge of the sufficiency of the proof offered, touching "the regularity of every step which has been taken in the business," how are they to learn whether it be right or wrong in them to concur in recommending, for the office of bishop, any individual? As private individuals, they may testify when they please to the purity of life and soundness in the faith of a clergyman; but, when giving the testimonial required of them by the canon of our Church, they are acting as a standing committee, and in *that* character have no right to give such a testimonial, except to one who has been elected to the office of bishop, according to the constitution and canons of the Church. That testimonial does not state that the person in whose behalf it has been given, has been elected the bishop of any diocese, and does not require that the persons who sign it appear to be members of the convention of any diocese. Every word of the testimonial might be signed, as well by the minority of a convention, in behalf of their favorite candidate, as by the majority—by individuals not members of the convention, as by those who are. It is not very many years since a presbyter of the Church, anxious to become a bishop, urged two of our bishops to consent to consecrate a presbyter, upon his presenting the *canonical* testimonial in his behalf, signed by six presbyters; and he might perhaps have obtained a sufficient number of laymen. Now, if that presbyter had presented such a testimonial to the different standing committees, (testimonials containing every word which the canons require to be inserted in it,) would the standing committee have been authorized to "concur" in the recommendation? Why would they not be, unless it is their duty to be satisfied, before they sign, that an election has taken place, and was made according to the constitution and canons of the Church?

The journal of the state convention will show whether the proceedings in that body have been regular, and the bishop elect has been chosen according to the constitution and canons of the Church. If the journal is not produced, the very circumstance of its being kept back, ought to create a suspicion, that this last evidence, if offered, would contradict that which is transmitted.

The design of all the regulations of the Church upon this subject, is to guard against the consecration to the office of bishop of any person who is either without the necessary qualifications in point of learning, or piety, or attachment to the Episcopal Church, or whose election is in any respect unfair or irregular. The Church at large, as well as the particular diocese, is deeply interested in the strict observance of these regulations; and accordingly the person to be consecrated must, in the opinion of a majority of the dioceses, and of a majority of the bishops, be apt and meet for the office of bishop, and be the free and deliberate choice of the district in which, after his consecration, he is to exercise episcopal jurisdiction. Hence, it has been the uniform practice of a diocese, before then without a bishop, when it intended to attempt the election of one, to give previous and ample notice of such intention: and hence the absolute necessity of proof, that the diocece had, at the time of its election of the first bishop, a sufficient number of presbyters, officiating and residing therein, to authorize the election; and that a majority of all the presbyters officiating and residing therein concurred in the choice; and the only evidence of such concurrence is, that they were in the convention, and actually voted for the bishop elect.

It would be absurd in the extreme to receive in place of the journal, (or of so much of it as relates to to the election,) the certificate of any officer of the convention, that the election was duly made. Such a certificate ought not to be received, because the officer certifying may be testifying about a matter of which he has no personal knowledge: (*as was the case in the convention of* 1829:) and yet more, because the journal, if produced, might vary esssentially from his certificate. Both the bishop of Virginia and the president *pro tempore* of the Virginia convention, certified to the general convention that the Rev. William Meade was duly elected; and if the convention had been satisfied with these certificates, there would have existed no difficulty in the way of his consecration. All would have taken it for granted that he had been (as all heretofore have been) elected an assistant bishop, *cum titulo successionis.* There would then have been in the case no "singularity with regard to which they (the committee) have not found it so easy to form any decisive opinion." We should not then have been told of the "various evils which your committee anticipate to the peace of the Church" if such singularities "should be suffered to become a precedent," and of "the opinion entertained by several members of your committee, that the true spirit of the constitution would be violated by the consecration of a bishop subjected, in the very terms of his election, to be deprived of his jurisdiction without any fault on his part." We should not have been told by a majority of the convention (including all the members of the committee who agreed to the report) that the principle contained in the resolution of the Virginia convention, was not only "highly inexpedient," but "wholly inadmissible." And what was the (perhaps the more correct) opinion of the minority of that convention? Not only that the convention of Virginia had done an act which was "wholly inadmissible," in attempting to introduce into the Episcopal Church of the United States a bishop with episcopal jurisdiction only *pour autre vie*, but that there was in "the condition attached to the resolution of the convention of the diocese of Virginia, under which the Rev. William Meade has been elected assistant bishop of the said diocese, a constitutional impediment, on account of which his consecration ought not to take place"—that a bishop could not be consecrated as the successor of the then bishop of Virginia, who had not been elected his successor by the convention of the diocese, and when, too, that convention in electing an assistant, solemnly denied its own right to elect the successor, and declared that they would "proceed to the election of an assistant bishop, *who is not to be considered as entitled to the succession.*" A slight examination of the proceedings of the general convention, will show that the certificates, that the Rev. William Meade had been duly elected, were contradicted not only by the Convention, but by the votes of the gentlemen who signed them.

Surely, with such a case *upon record*, it became all to act with the utmost caution, and to see before they recommend for consecration, that there be not in the circumstances attending the election, evil, which all must deprecate.—Surely, in a matter so vitally important to the interests of religion and the honor of our Church, "it is not only necessary that they who concur in recommending to an office so very sacred, should have a full conviction of the fitness of the person they recommend, but they should also be perfectly satisfied with respect to the regularity of every step which has been taken in the business."

A Layman.

CHURCH DOCUMENTS.

CONVENTION OF THE EASTERN DIOCESE.

The annual meeting of this Convention was held in St. Peter's Church, Salem, on Wednesday, the 28th inst., the Right Rev. Bishop Griswold presiding. There were present *twenty-nine* clergymen, and a very large lay representation. Morning Prayer was read by the Rev. Salmon Wheaton, Rector of Trinity Church, Newport, R. I., and the Ante-Communion Service by the Rev. George Taft, Rector of St. Paul's Church, North Providence, R. I. The Sermon was preached by the Rev. John West, Rector of St. Thomas' Church, Taunton, Mass., and the Holy Communion administered by the Bishop, assisted by the Rev. Asa Eaton, D. D., Domestic Missionary, Boston. The Rev. Theodore Edson was re-elected Secretary. In the afternoon, the address of the Bishop was delivered to the Convention, and on motion of the Rev. Mr. Doane, a copy was requested for publication. A communication from the Convention of Vermont having been received and read, announcing its intention to make application to the several State Conventions, for permission to erect itself into a separate diocese; on motion of the Rev. Mr. Strong, so much of the Bishop's address as relates to the division of the diocese, together with the communication from Vermont, was referred to a committee, consisting of one clergyman and one layman from each state in the diocese. From Massachusetts were appointed the Rev. Mr. Doane, and E. A. Newton, Esq.;—from Maine, Rev. Isaac Peck, and P. H. Greenleaf, Esq.;—from New-Hampshire, the Rev. Charles Burroughs, and George Jaffrey, Esq.;—from Vermont, the Rev. Carlton Chase, and R. E. Campbell, Esq.;—from Rhode Island, the Rev. Salmon Wheaton, and E. S. Wilkinson, Esq. On motion of E. A. Newton, Esq., the Bishop was requested to appoint clergymen to advocate the claims of the Domestic and Foreign Missionary Society in the various parishes of the Eastern Diocese, and to make collections for the same. So much of the Bishop's address as related to the Massachusetts Episcopal Theological School, was referred to a committee, consisting of the Rev. Messrs. Chase, of Vermont, Taft, of Rhode Island, and Hale, of New-Hampshire. On the next day, the report of the committee on the division of the Eastern Diocese was made, in the words following, and unanimously adopted:—

"The committee to whom was referred so much of the Bishop's address as relates to the division of the Eastern Diocese, together with the communication from Vermont, having taken the important subject intrusted to them, into the most serious deliberation, with diligent inquiry as to the proceedings relative to the same subject in the several states composing the Eastern Diocese, respectfully report the following preamble and resolutions:

"Whereas, it appears to this Convention, that the Church in the Commonwealth of Massachusetts is desirous to be erected into a diocese by itself, retaining Bishop Griswold as its Diocesan, and whereas the Church in the state of Vermont has communicated to this Convention its desire to apply to the several states composing the Eastern Diocese, for permission to withdraw according to the provision of the 9th article of the Constitution: therefore,

"*Resolved*, That in the judgment of this Convention, the desire of Massachusetts is reasonable, and ought as soon as circumstances allow, to be granted; and this Convention, while it approves the course intended by Vermont, expressly recommends to the several states composing the Eastern Diocese, with the exception of Massachusetts, to withdraw as soon as may be convenient, from this Convention, and to erect themselves into distinct dioceses.

"*Also resolved*, That in the opinion of this Convention, it is expedient to amend the Constitution of the Protestant Episcopal Church in the Eastern Diocese of the United States, by adopting the following as a substitute for the 7th article, viz:—

"Whenever a vacancy shall occur in the episcopate of the Eastern Diocese, the Constitution of said diocese shall thereby be dissolved.

"All which is respectfully submitted for the committee, G. W. Doane, *Chairman.*"

The committee on the Theological School, reported strong resolutions, commending the School to the Churchmen of the Eastern Diocese. The next Convention of the diocese will be held at Trinity Church, Boston. The Rev. Thomas W. Coit was appointed to preach the Convention Sermon, and the Rev. Professor Hale his substitute. The Convention adjourned after prayers, and the benediction by the Bishop.

Sunday Schools and Missions.—These important interests received marked attention during the sitting of the Convention. A sermon on the subject of *Sunday Schools* was preached on Tuesday evening, by the Rev. Isaac Peck, Rector of Christ Church, Gardiner, Me.; and on Wednesday evening, a sermon on *Missions*, by the Rev. William Croswell, Rector of Christ Church, Boston, when a collection was made for the General Missionary Society. Appointments on the same subject were made for the ensuing Convention. The Rev. James Morss, D. D., Rector of St. Paul's Church, Newburyport, to preach *the Mission Sermon*, and the Rev. Theodore Edson, Rector of St. Ann's Church, Lowell, to preach *the Sunday School Sermon.*

The following is the resolution offered by Edward A. Newton, Esq., in relation to the Domestic and Foreign Missionary Society, to which allusion is made in our sketch of the proceedings at Salem.

"*Resolved*, That this Convention takes a lively and decided interest in the objects of the Domestic and Foreign Missionary Society of the Church, and will cordially endeavor to promote its success, and that the Right Rev. the Bishop be respectfully requested to appoint clergymen within the diocese, to visit and preach in the various parishes within the same: and remit the collections through the Bishop, after deducting the necessary expenses incurred by them in their journeys.—*Banner of the Church, October* 1.

In our rapid sketch of the proceedings of the Convention, in our last paper, we omitted to say, that a substitute for the *ninth* article of the Constitution of the Diocese was also proposed; affording another facility for its division. We will state briefly the measure proposed to be adopted, and their effect on the present terms of the compact.

For article *seventh*, which provides for the filling of future vacancies of the Episcopate, a substitute is proposed, by which, on the first vacancy—may it be long ere it occurs!—the diocese will be, *ipso facto*, dissolved.

For article *ninth*, which provides that any state desiring to withdraw from the confederation, must obtain the consent of all the states and of the Bishop, a substitute is proposed, requiring the consent of the Bishop alone.

In addition to this, it is earnestly recommended by the Convention, that the several states composing the diocese, *Massachusetts excepted*, retire, and constitute themselves distinct dioceses, as soon as convenient. And Massachusetts is excepted, not from any partiality, but because the Bishop is resident in her territory, because the fund for the support of the Episcopate chiefly belongs to her, and because she first proposed the measure by which the present Bishop should be her immediate Diocesan.—*Ib. Oct.* 8.

CONVENTION OF VERMONT.

We have already alluded to the important movement of this body, relative to the erection of the Church in Vermont into a separate diocese. By the courtesy of the Rev. Secretary in furnishing us with a printed copy of the journal, we are now enabled to lay before our readers the substance of their proceedings.

The Convention assembled according to adjournment, at Arlington, August 31:—the Bishop and *eight* of the clergy being present, with nineteen lay-delegates, representing ten parishes. Several of the clergy of the neighboring states were also attending, and admitted to honorary seats. The Rev. Joel Clap was re-elected Secretary.

It appears from the report of the Prudential Committee, that the difficulties which the Church has had to encounter, in maintaining its claims to the lands with which it was endowed by the venerable English Society for Propagating the Gospel, before the Revolution, are about drawing to a happy close, judgments having been rendered in favor of the Society in all cases hitherto carried into court. Hence there would seem to be no debateable questions. Respecting the income of the lands already secured, the committee were not prepared to make statements.

Rev. Messrs. Bronson, Clap, Chase, Nash, and Crane, were elected the Standing Committee. The following is in the words of the Journal:

"The committee to whom was referred the communication from the Convention of Massachusetts, respecting the division of the Eastern Diocese, submitted the following resolutions, which were unanimously adopted:

"*Resolved*, That this Convention fully concur with the Convention of Massachusetts, in the conviction, that it is expedient and desirable that, as soon as circumstances permit, arrangements be made for dividing the Eastern Diocese into smaller Episcopal jurisdictions.

"*Resolved also*, That this Convention cannot contemplate without the most sensible pain, any measures, whose effect *may* be to deprive the Church in Vermont of the Episcopal services of her present excellent and greatly beloved Bishop,—and that nothing would induce this Convention to consent to such measures but a belief that the prosperity of the Churches requires them.

"*Resolved*, That the Secretary of this Convention be, and hereby is, directed to make application to the next Diocesan Convention, and to the several State Conventions in the Eastern Diocese, for permission to erect this State into a separate diocese, as soon as such separation can regularly be effected."

The parochial reports represent most of the Churches as in a very prosperous state. In seventeen parishes, about 1000 communicants are reported; 211 have been baptized, 143 of whom were adults; 206 have received confirmation; and about 500 children are under Sunday School instruction. The accuracy of these statistics is not, however, to be depended upon. The total is, doubtless, considerably underrated, as many of the returns are defective.

Delegates to the General Convention, Rev. Messrs. Bronson, Chase, Clap, and Nash; Hon. Dudley Chase, Messrs. George Cleaveland, Alexander Fleming, and Cyrel Fuller.

The next annual meeting of the Convention will be holden at Middlebury. The Rev. Mr. Horton was appointed to preach on that occasion, and the Rev. Mr. Nash his substitute.—*Ib.*

VARIETIES.

Religious instability effectually rebuked.

It is well known that Frederick the Second, king of Prussia, took great pride in having his soldiers well disciplined; and was therefore particularly attentive to the conduct of the subalterns. It is perhaps not so well known, that he sometimes manifested a real respect for religious people; for few men could more clearly discern the excellence of that practice, which is produced by divine principles. While, therefore, he sneered at the profession of religion, he promoted to offices of trust such persons as exemplified the Christian character. The following incidents, which have not been published in this country, but are related on good authority, illustrate the truth of these remarks.

A sergeant, of the name of Thomas, who was very successful in training his men, and whose whole deportment pleased the king, was often noticed by him. He inquired respecting the place of his birth, his parents, his religious creed, and the place of worship which he frequented. On being informed that he was united with the Moravians, and attended their chapel in William-street, he exclaimed, "Oh! oh!—you are a fanatic, are you? Well, well; only take care to do your duty, and improve your men."

The king's common salutation after this, was, "Well, how do you do? How are you going on in William-street?"

Frederick at length, in conversation with the sergeant's colonel, mentioned his intention of promoting Thomas to an office in the commissariat department, upon the death of an aged man who then filled it. The colonel, in order to encourage Thomas, informed him of the king's design. Unhappily, this had an injurious effect upon the mind of the sergeant; for, alas! such is the depravity of the human heart, that few can endure the temptation of prosperity without sustaining spiritual loss.

Thomas began to forsake the assemblies of his Christian brethren; and when reproved by his minister, he said his heart was with them, but he was afraid of offending the king. The minister bade him take heed that his heart did not deceive him.

Soon after the sergeant's religious declension, he was again accosted with, "Well, how do you do? How are your friends in William-street?"—"I do not know, please your majesty," was the reply. "Not know! not know!" answered the king, "have you been ill then?" "No, please your majesty," rejoined the sergeant; "but I do not see it necessary to attend there so often as I used to do." "Then you are not so great a fanatic as I thought you," was the royal answer.

In a short time the aged officer died, and the colonel waited upon his majesty to inform him of the vacancy, and to remind him of his intention to raise sergeant Thomas to the situation. "No! no!" said the king, "he shall not have it: he does not go to William-street so often as he used to do." Surprised with this peremptory refusal, the colonel withdrew, and on his return found the sergeant waiting for the confirmation of his appointment.

"I do not know what is the matter with the king to-day," said the colonel; "but he will not give you the situation: he says you do not go to William-street so often as you used to do. I do not know what he means; but I suppose you do."

Presenting a low bow to the colonel, the sergeant silently departed; and bowing still lower in spirit before the justice of God, he then, and ever after, adored the greatness of the Divine mercy, which [illegible] an example of the truth of that Scripture which says, "The prosperity of fools shall destroy them."—*Wes. Meth. Magazine.*

Accuracy of Costume.—In the Royal Library at Turin, is a curious volume, containing the *Iliad*, illustrated by monks. One of the illustrations represents the burial of Hector, and *a train of Benedictines, assisting in the funeral ceremony.*

Prudent Silence.—When Melancthon met his little girl, who had been sent on an errand by her mother, and had overstayed her time, he said to her, "what will you say to your mother, child, when she chides you for so much delay?" "*I will say nothing*," replied the child. The father took the hint from the meek answer of the child, to say nothing in reply to the calumnies of his enemies.

Something Extraordinary.—Mr. Hamilton, who has obtained the First Sizarship in the University of Dublin, *has been blind from his birth.* In what manner he acquired his extraordinary classical knowledge is not stated; but the fact caused much astonishment in college. His Latin was beautiful. English was read to him, and he translated extemporaneously. Some of the Examiners read wrong to try him, and he immediately detected the imposition.

Anecdote of the late Rev. H. Venn.—Mr. Venn was on a visit at the house of a very intimate friend, where a lady of great piety was ill of a dangerous and exquisitely painful disorder. The physician who attended her, one day observed to Mr. Venn, that he was quite at a loss to explain how she was enabled to bear such a severity of suffering as he well knew attended her complaint, with so much tranquillity, and so little symptom of murmuring and restlessness: "Can you account for it, sir?" added he.

"Sir," said Mr. Venn, "that lady happily possesses what you and I ought daily to pray for, the grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost."

Thus satisfactorily, though somewhat to the surprise of the doctor, did the divine explain what the physician was unable to account for.

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